AN EXPOSITION OF AL THE PRINCIPALL SCRIPTVRES VSED in our Engliſh Liturgie.

TOGETHER WITH A REASON why the Church did chuſe the ſame.

By IOHN BOYS Doctor of Diuinitie.

Prouerbs 1.8.

My ſonne heare thy fathers inſtruction, and forſake not thy mothers teaching.

Auguſt. epiſt. 118. cap. 5.

Ipſa mutatio conſuetudinis, etiam quæ adiuuat vtilitate, perturbat nouitate.

AT LONDON
Imprinted by *F. K.* for *Martin Clerk*, and are to be ſold by *William Aſpley*, at the ſigne of the Parot in Pauls Churchyard. 1609.

C 9766.09 *

HARVARD COLLEGE LIBRARY
FROM THE
ANDREW PRESTON PEABODY
FUND
apr. 14, 1936

Imperfect: title-page torn.

TO THE MOST REVERENDE FATHER IN GOD, RICHARD BANCROFT, LORD Archbishop of Canterburie, Primate of all England, and Metropolitane, Chancellor of the Vniuersity of *Oxenford*, and one of his Maiesties most honorable priuie Counsell; my very good Lord.

AS Christ, *so the Church*, and as the Church, so the *Liturgie* of the Church is crucified betweene two malefactors: on the left hand *Papists*, on the right hand *Schismaticks*; the one cannot say wherin it is truly [b] deficient, the other will not say but that it is efficient, vnder which the Gospell hath so prospered, as that [c] *England is swept from Babel, and Hierusalem situated in our owne countrey*: yet both as at a cõmon *Turke* shoote bitter arrowes against it. And the reason hereof is very plaine, because *euery*

[a] *Tertullian, vti Maldonat. in 6. Ioan. 44.*

[b] *Letter of Pius 5. to Q. Elizabeth, & Bristow motiue 34.*

[c] *Dod exposit. prefac. Commandements.*

[d] Præfat. Comment. in Galat.

Pope is an open Schismatick, and euery Schismatick a secret Pope. These Foxes (as [d] *Luther* speakes) *are tied together by the tailes, although by their heads they seeme to be contrarie;* combined in faction, howsoeuer different in faith. Against the *Romanist* I vse a sword, against the *Noueliſt* a buckler, against both armour of proofe: for these *Scholiall annotations* in part describe, but my larger expositions of the *Gospels* and *Epistles* hereafter shall more fully describe, their malicious or ignorant misconstruing of our Church.

In the meane while and for euer I wish all happinesse to your Grace: and rest your

Humble seruant to be commanded in the busines of God and his Church,

IOHN BOYS.

THE CONTENTS OF THE Tract ensuing.

1	*The Ministers Inuitatorie.*	*page* 1
2	*The Confession and absolution of sinnes.*	2
3	*An exposition of the Pater Noster.*	3
4	*An exposition of O Lord open our lips.*	7
5	*The Hymne of Gloria Patri.*	12
6	*An exposition of the 95. Psalme.*	13
7	*Te Deum and Benedicite omnia opera.*	21
8	*An exposition of the Benedictus.*	22
9	*An exposition of the 100. Psalme.*	28
10	*An exposition of the Creed.*	30
11	*Dominus vobiscum.*	48
12	*Cum spiritu tuo,* and other *Responsories.*	49
13	*An exposition of the Magnificat.*	51
14	*An exposition of the 98. Psalme.*	62
15	*An exposition of the Song of Simeon.*	66
16	*An exposition of the 67. Psalme.*	76
17	*The Creed of Athanasius and the Letanie.*	83
18	*An exposition of the Decalogue.*	84
19	*The peoples offering.*	108
20	*An exposition of the words of Paul, 1. Corin. 11. 28. containing the summe of the Ministers exhortation before the Communion.*	109
21	*Sursum corda.*	118
22	*Gloria in excelsis.*	119
23	*An exposition of the Peace of God, &c. and the Grace of our Lord Iesus Christ.*	120
24	*Amen.*	124

UMI

THE MINISTERS INVITATORIE.

At what time ſoeuer a ſinner doth repent &c.

ALL theſe texts of holie writ premiſed, are (as it were the bels of *Aaron*) to ſtirre vp deuotion, and to toll all in to Gods houſe. The whole ring conſiſts of two notes eſpecially, } Mans miſerie. } Gods mercie.

The which are two chiefe motiues vnto [a] prayer, as we finde, precept *Mat.6.9. Pray yee after this manner*; *Our Father which art in heauen.* [b] Admonens adoptionis diuinæ, *Pater Noſter*; & peregrinationis terrenæ, *Qui es in cœlis*; vt ſimul intelligamus egere nos auxilio quia peregrini, & fiduciam petendi concipiamus quia filii dei.

And paterne *Luke* 15: want and woe in the leaud ſonne, pitie and plenty in the good father, occaſioned repentance, neuer repented. Of the one it is commonly ſaid; [c] *Oratio ſine malis, eſt quaſi auis ſine alis.* Of the other; *I will come into thine houſe euen vpon the multitude of thy mercie: Pſalm.5.7. To thee will I ſing, becauſe thou art my refuge, and mercifull God. Pſalm.59.17.* In the vulgar Latine; *Deus meus miſericordia mea.* Whereupon [d] *Auguſtine*; *O nomen ſub quo nemini deſperandum eſt.*

Wherefore the Miniſter out of a due conſideration of both, exhorteth his people in an Apoſtolicall ſtile, to confeſſe their ſinnes humbly to the Lord, who is able to heare, becauſe *Almightie*; and willing to helpe, becauſe *moſt mercifull.*

[a] *Luther. loc. com. tit. de Inuocat.*

[b] *Bernard. ſer. de nat. B. Mariæ qui inſcribitur de aquæ ductu.*

[c] *Nathan. Chytræus in viatico.*

[d] *In locum Tom. 8. fol. 414. lege plura.*

Dearely beloued. Almighty and moſt mercifull Father.

The Confeſſion of ſinnes.

THe matter and manner of which Confeſſion all other *Liturgies* approue, both ancient (as the *Liturgies* of S. [c] *Iames*, of S. [f] *Baſil*, of the [g] *Syrians*, of the [h] *Ethiopians*) and Moderne (as the *Scotiſh*, *Genevian*, [i] *Engliſh* admonitioners ſet forme of common prayer, [k] *Italian*, *Spaniſh*, *Dutch*) all which allot Confeſſion of ſins a place, and this place principally. *The reaſon hereof* is taken out of Gods own booke, *Prouerbs* 18.17. *Iuſtus in exordio ſermonis accuſator eſt ſui.* For ſo S. *Ambroſe* doth reade, Sermon 4. vpon the 118. *Pſalme.*

The *Nouelists* only miſlike the Miniſters abſolution, and therefore in the Conference at *Hampton* Court, *Ian.* 14. 1603. they gained ſo much as to haue it in a more milde terme called, *Remiſſion of ſinnes.* Herein reſembling the people of [l] *Bengala*, who are ſo much afraid of Tigers, as that they dare not call them Tigers, but giue them other gentle names. *Ne ſi propriam nomenclaturam tribuant, continuò dilacerentur.* Concerning abſolution, ſee the Goſpell *Dominic.* 19. *poſt Trin.*

[c] *Margarinus Bibliothec. pat. tom.* 4. *col.* 21.
[f] *Ibidē col.* 37.
[g] *col.* 65.
[h] *col.* 110.
[i] Imprinted at Middelburgh 1586.
[k] Diſcourſe of the troubles of Franckford, pag. 7.
[l] *Pimenta de ſtatu rei Chriſtian. in India Orien.*

The Pater Noſter.

THis prayer excels all other in [m] many reſpects, as being the [n] Goſpels *Epitome*, compiled by Wiſedome it ſelfe, ſo [o] large for matter, ſo ſhort for phraſe, ſo ſweete for order, as that it deſerueth worthily to haue both the Beſt and the Moſt place in our *Liturgie.* The [p] Firſt, as guide to the reſt: the Moſt, as a neceſſarie [q] complement to ſupplie whatſoeuer is wanting in other: and therefore it is vſed at the end of the Letanie, at the end of the Communion, at the end of Baptiſme, at the end of other ſacred actions: (as [r] one fitly) *Tanquam ſal omnium diuinorum officiorum.*

[m] *Bellarmin. de bonis operibus in particular. lib.* 1. *cap.* 4.
[n] *Tertull. lib. de orat. cap.* 1.
[o] *Cypr. ſer. de orat. dom.*
[p] *Tertull. vbi ſupra.*
[q] *Hooker Eccle. polit. lib.* 5. *§.* 35.
[r] *Durandus rational. diuin. offic. lib.* 5. *cap.* 1. *§.* 12.

It hath three parts:
1. A proeme; *Our Father*, &c.
2. A petition; *Hallowed bee thy name*, &c.
3. A concluſion; *For thine is kingdome*, &c.

In

In the first note those three things required in an absolute agent:

1. *Will*, because hee is ours: for euery one wisheth well vnto his owne, *and hee that doth not is worse then an Infidel:* 1.Tim.5.8.
2. *Skill*, because a father. *Your father knoweth whereof you stand in need:* Matth.6.8.
3. *Power*, because in Heauen. *Strength commeth from heauen:* 1.Macthab.3.19.

So that if we aske, we shall haue; if seeke, we shall finde; if knocke, it shall be opened vnto vs: because God is a *father, Our father, our father in heauen.*

Our] Admonisheth vs of [f] mutual loue; for without loue, there is no true faith, and without true faith, no true prayer: *Rom.*14.23. As the Serpent doth cast vp all his poyson before he drinke, so we must degorge our malice before wee pray.

Father] Vsed heere rather [t] *essentially*, then *personally*. So, God is a father in creation: *Deut.*32.6.

In education, *Esai.*1.2: πατὴρ *quasi* [u] πάντας τηρῶν; happily more fitly, παῖδας τηρῶν.

In instruction, Inwardly by his Spirit: *Rom.*8.26. Outwardly by his Preachers: *Matth.* 10.20.

In compassion: *Psalm.*103.13.

In correction: *Heb.*12.6. [x] *Qui excipitur è numero flagellatorum, excipitur è numero filiorum.*

In yeeres: *Dan.*7.9.

But a father in respect of his adoption [y] more principally: *Rom.*8.15.16.

In Heauen
- Mysticall: as [z] *Augustine* and [a] *Ambrose* construe it: in holy men of heauenly conuersation. Who are his proper [b] temples and [c] houses in whom hee will dwell: *Ioh.*14.23.
- Materiall: as other generally: for albeit he be present euery where, yet hee doth manifest

[f] *Cyp. vbi supra & Ambros. lib. 5. cap. 4. de sacramentis.*

[t] *Vrsinus Cat. tit. de precat. & Magdeburg. cent. 1. col. 139.*

[u] *Germanus Patriarc. Constant. exposit. orat. dom.*

[x] *Glossa in loc.*

[y] *Cyp. August. Ambros. &c.*

[z] *Lib. 2. de ser. dom. in monte. tom. 4. fol. 812.*

[a] *Vbi sup. cælum est ibi vbi cessat culpa.*

[b] 1.Cor.3.16.

[c] Heb.3.6.

niſeſt himſelfe to bleſſed ſoules and Angels in heauen, and to vs in glorie from heauen eſpecially: *Pſal.* 19. 1. *Gen.* 19. 24. 1. *Theſſ.* 4. 16.

Petition.

THe petition in the iudgements of [d] neotericall authors hath ſixe branches: whereof three concerne our loue, wherewith we loue God in himſelfe, and three wherewith wee loue our ſelues in God: in [e] ſigne whereof the pronowne *Thy*, is affixed to the three firſt, *thy name, thy kingdome, thy will:* but the pronownes *Vs*, and *Ours*, to the reſt. *Our bread, our treſpaſſes, leade vs not* &c.

Or (as [f] other diuide) the petition is, { *Precatio bonorum.* / *Deprecatio malorũ.*

A requeſt for good things, whereof the { First concernes Gods glorie, *Hallowed be thy name.* / Reſt our good, of { Glorie; *Thy kingdome* &c. / Grace; *Thy will* &c. / Nature; *Giue vs this day our daily bread.*

A deprecation of euill, which is of [h] two ſorts: { *Malum culpæ*, an euill which is ſin { Paſt, *Forgiue vs our treſpaſſes*, &c. / To come; *Leade vs not into temptatiõ.* / *Malum pœnæ*, an euill which is a puniſhment for ſinne, *Deliuer vs from* [i] *euill* { *Internall*, an helliſh conſcience. / *Externall*, bodily dangers. / *Eternall*, euerlaſting death.

In one word, from all that thou ſeeſt euill for vs [k], be it proſperitie, or aduerſitie: ſo wee pray in the *Letanie*; *Good Lord deliuer vs in all time of our tribulation, in all time of our wealth*, &c. [l] *Nondum enim ſumus in eo bono, vbi nullum patiemur malum.*

[d] *Caluin. Inſtit. lib. 3. cap. 20. §. 35. Maldonat. & Ianſen. in loc.*

[e] *Caietan. com. in 22e. Thom. q. 83. art. 9.*

[f] *Albertus & Gorran. in Mat. 6.*

[g] *Gorran. Guido manipul. curat. vel vt alij ſummum, medium, infimũ.*

[h] *Tertull. lib. 2. cont. Marcion. cap. 14.*

[i] Agreeable to the Churches expoſition in the common Catechiſme: *& Melanchthon loc. com. tit. inuocat.*

[k] *Bellarm. Cat. cap. 4.*

[l] *Auguſt. epiſt. 121. cap. 11.*

[m] Other

[m] Other affirme that the firſt three petitions are concerning the life to come: the laſt three concerning the life preſent: that which is in the middle, *giue vs this day our daily bread*, concerning both.

Theſe ſeuen (if we make ſo many petitions) are [n] correſpondent to the ſeuen gifts of the bleſſed ſpirit, *Eſa.* 11. 2. and ſeuen beatitudes, *Matth.* 5. [o] againſt the ſeuen deadly ſinnes: [p] *Ramus* hath obſerued that this prayer anſwereth the *Decalogue*.

God is *our father: ergo*, we muſt *haue no other gods*.

In heauen: Ergo, *no grauen image &c.*

Hallowed be thy name: Ergo, *not take his name in vaine.*

Thy kingdome come, thy will be done: Ergo, wee muſt ſanctifie the Sabbath, and worſhip him according to his word.

Giue vs this day our daily bread, that hauing ſufficient, we may be rather helpfull, *Honour thy father, &c.* then hurtfull, by wronging our neighbour, in deed, *Thou ſhalt not kill, not commit adultery, not ſteale:* In word, *Thou ſhalt not beare falſe witneſſe, &c.*

Leade vs not into temptation: Ergo, *not couet our neighbours houſe, nor his wife, &c.*

Forgiue vs our treſpaſſes: Ergo, bound to keepe the whole lawe: which occaſioned [q] *Luther* to ſay, *Docet oratio dominica nos eſſe quotidianos peccatores, & totam vitam eſſe pœnitentiam:* all our life to be nothing elſe but a [r] *Lent* to prepare our ſelues againſt the *Sabbath* of our death, and *Eaſter* of our reſurrection.

[m] *Durandus rational. diuin. lib. 4. cap. 47. §. 8.*

[n] *Beauxamis har. Euang. tom. 2. fol. 220.*

[o] *Durandus vbi ſupra §. 9.*

[p] *De religione Chriſtian. lib. 3. cap. 3.*

[q] *Loc. com. tit. de inuocat.*

[r] *Bernard ſer. 3. de Ieiunio quadrageſ.*

[ſ] *Inſtitut. lib. 3. cap. 20 §. 47.*

[t] *Annot. in locum.*

[u] *Ianſen. & Maldonat. in loc. D. Fulke anſwere to Rhem. preface. fol. 32.*

[x] Mat. 6. 13.

Concluſion.

SOme cauill at our Seruice booke for omitting this clauſe; yet [ſ] *Caluin* doth acknowledge that it is not extant in any Latine copies: of which [t] *Eraſmus* and [u] other Diuines haue ſundrie coniectures. Howſoeuer, the Church is blameleſſe, ſeeing our [x] Bible, which is *Index quo*, receiueth it, and the Miniſter, which is *Index qui*, the ſpeaking booke, doth vſually repeate it: and ſo ſaying it, in their opinion we doe well: and not ſaying it, according to the paterne

of all the Latine, and some of the Greeke Fathers, and of S. *Luke* himselfe, not ill.

It containes { A reason of our prayer; *for thine is kingdome*, &c.
A testification of our assurance that God will heare our prayer, *Amen*.

Thine is] Earthly Princes haue kingdome, power, and glorie from God, *Dan.* 2. 37. but God hath all these from, and in himselfe: 1. *Chron.* 29. 11. Seeing he hath interest in all things, it is our dutie to come vnto him for euery thing: and as he hath right to all, so power to dispose of all: and therefore we cannot doe any thing we desire, but by power receiued of him. And if his be power and kingdome, then it followeth necessarily, that his is all glorie. Therefore we must inuocate his holy name, that hereby we may giue him his due. This one dutie is *Alpha*, and *Omega*, the first thing we must beg, *hallowed be thy name*: and the last we must performe, *Thine is glorie: for euer*] [y] It is a *Rabbinicall* conceit that the last *Psalme* hath thirteene *Halleluiahs* answering thirteene properties in God, specified, *Exod.* 34. 6. 7. Now in that the Prophet doth begin and end with *Halleluiah*, stirring vs vp in euery verse of that Psalme, and in euery sentence of euery verse, to praise the Lord, hee doth insinuate that this one is our only seruice: for whereas after twelue *Halleluiahs* a thirteenth is added, it doth signifie, that when we haue done all, we must begin againe with Gods praise, that as his mercie is from euerlasting, to euerlasting, from euerlasting predestination, to euerlasting glorification; so our praise for euer and euer: here we must begin the Psalme of glorie, but because God hath appointed in this short life, that we should not sing in *Longs*, but (as musitians speake) in *brieues* and *semibrieues*, it must bee continued in the quier of heauen hereafter, or in this world for euer and euer [z] *intentionally*, though not *actually*. For as the wicked [a] if hee could liue for euer, would sinne for euer; so the good man, if God should suffer him to breathe on earth for euer and euer, hee would not cease to serue him euer and euer.

Amen]

[y] *Genebrardus in vlt. Psalm.*

[z] *Thomas 22. q. quæst. 83. art. 14*
[a] *Ioan. de combis: Theolog. compend. lib. 7. cap. 21.*

Amen.] The which word is the [b] ſeale of all our petitions, to make them authenticall: importing [c] both aſſent, and aſſurance that our requeſts ſhall be granted. And therfore (as [d] one notes aptly) this *amen*, is of more value then all the reſt, by how much our faith is more excellent then our deſire: for it is a teſtification of our faith, whereas all the petitions are onely teſtifications of our deſire. [e] *Ludolphus* hath compriſed all in this ſhort paraphraſe.

[b] *Hierom. in 6. Mat.*
[c] *Church Cat. Muſculus, Vrſinus, &c.*
[d] *Perkins* vpon the Lords Prayer.
[e] *De vita Chriſti part. 1. cap. 37*

PAter noſter: Excelſus in creatione, ſuauis in amore, dues in hæreditate; *qui es in cœlis:* ſpeculum æternitatis, corona iucunditatis, theſaurus felicitatis. *Sanctificetur nomen tuum:* vt nobis ſit mel in ore, melos in aure, iubilum in corde. *Adueniat regnum tuum:* non illud modò potentiæ, quod nunquam euertitur, ſed iſtud gratiæ, quod ſæpius auertitur: adueniat ergo iucundum ſine permixtione, tranquillum ſine perturbatione, ſecurum ſine amiſſione. *Fiat voluntas*, non noſtra, *ſed tua, ſicut in Cœlis* ab Angelis, ſic etiam *in terra* ab hominibus: vt omnia quæ non amas, odio habeamus; quæ diligis, diligamus; quæ tibi placent, impleamus. *Panem*, doctrinalẽ, ſacramentalẽ, victualem, *noſtrum:* ſed ne putetur a nobis, dicimus *da nobis: quotidianum*, qui ſufficiat nobis. *Et dimitte nobis debita noſtra.* Quæcunquè contra te cõmiſſimus, aut contra proximos, aut contra noſmet ipſos. *Sicut & nos dimittimus debitoribus noſtris*, qui nos offenderunt, vel in verbis, vel in perſonis, vel in rebus. *Et ne nos inducas in tentationem*; mundi, carnis, Diaboli. *Sed libera nos à malo*, præſenti, præterito, futuro. Hæc potes, *quia tuum eſt regnum & potentia*; hæc vis, quia *tua gloria, nunc & in ſecula: Amen.*

Pſalm. 51. 15. *Lord open thou my lippes, and my mouth ſhall ſhew foorth thy praiſe.*

A Sman is a little world in the great, ſo the tongue a great world in the little. [f] *Nihil habet medium, aut grande malum eſt, aut grande bonum.* If good (as *Eunapius* ſaid of that famous Rhetorician) a *walking librarie*, a whole

[f] *Hierom. poſter. expoſit. in Pſal. 119*

Vniuerſitie of edifying knowledge: but if bad (as [g] S. *Iames* doth tell vs) *a world of wickedneſſe.* No [h] better diſh for Gods [i] publike ſeruice, when it is well ſeaſoned: againe, none worſe when ill handled.

So that if wee deſire to be doore-keepers in Gods houſe, let vs intreate God firſt to be a doore-keeper in our houſe, that he would ſhut the wicket of our mouth againſt vnſauourie ſpeeches, and open the doore of our lippes, that our mouth may ſhew foorth his praiſe. This was *Dauids* prayer, and ought to bee thy practiſe, wherein obſerue three points eſpecially:

Who: the Lord.

What: open my lippes.

Why: that my mouth may ſhew thy praiſe.

For the firſt; man of himſelfe cannot vntie the ſtrings of his own ſtammering tongue, but it is God only which openeth a [k] *doore of vtterance.* When we haue a good thought it is (as the ſchoole doth ſpeake) *gratia infuſa*; when a good word, *gratia effuſa*; when a good worke, *gratia diffuſa.* Man is as a lock, the ſpirit of God as a key, [l] *which openeth and no man ſhutteth*; againe, *ſhutteth, and no man openeth.* He did open the heart of *Lydia* to conceiue well, *Acts.16.* the eares of the Prophet to heare well, *Eſay.50.* the eies of *Eliſhaes* ſeruant to ſee well, 2.*Kings.6.* and here the lippes of *Dauid* to ſpeake well. And therefore whereas in the former verſe he might ſeeme too peremptorie, ſaying, *my tongue ſhall ſing of thy righteouſneſſe*; he doth as it were correct himſelfe by this latter edition, and ſecond ſpeech: O Lord, I find my ſelfe, of my ſelfe, moſt vnable to ſing or ſay, but *open thou my lips*, and touch thou my tongue, and then I am ſure my mouth ſhall ſhew thy praiſe.

This doctrine ſheweth in generall our dependance on God, *in* [m] *whom we liue, and moue, and haue our being*; from whom only commeth [n] *euery good and perfit gift.*

Man is Gods image: *Gen.1.26.* Some [o] tranſlators vſe the word which ſignifieth a ſhadow. Now as an image or a ſhadow doth onely mooue as the bodie whereof it is a likeneſſe; when the bodie doth ſtretch foorth an arme, the ſhadow

[g] *Cap.3.6.*
[h] *Plutarch. Æſop.*
[i] *Pars optima digna que ſit hoſtia. Prudent. hym. de Romar. martyre.*
[k] Coloſſ.2.3.
[l] Apocal.3.7.
[m] Acts 17.28.
[n] Iames 1.17.
[o] *Didacus de la Vega.con.7. ſuper Pſalm.4 pœnitential. & Oleaſter in cap. 1.Gen.*

ſhadow preſently hath an armes; when the bodie doth put foorth a legge, the ſhadow hath a legge. So man in all his actions, as a ſhadow depends on God, as the ſole foundation of all his [p] being.

In more particular, this ouerthroweth all [q] workemongers, and (if I may ſo ſpeake) babling word-mongers. If a man cannot open his owne lips to praiſe God, much leſſe direct his owne heart to pleaſe God: if not able to tune his tongue, let him not preſume to turne his ſoule.

And if a man cannot open his mouth aright, let him not picke it with a falſe key, but rather pray with *Dauid* in the 141. *Pſalme: Set a watch O Lord before my mouth, and keepe the doores of my lips.* As it is abſurd in building to make the porch bigger thē the houſe; ſo, monſtrous in nature, whē we commit burglarie, breaking the doores and pulling downe the [r] barrres of our mouth, that the narrow paſſage may be made wide for our bigge words, and high conceits. A foule fault when our words are either too many, or too mighty: *Eccleſiaſtes* 5.1.

2. Point what: *Open my lippes.*

Dauid [s] elſewhere thinkes our mouth too much open, and S. [t] *Iames* that our tongue is too glib and vnruly. *Lingua facilè volat, & ideo facilè violat* (ſaith [u] *Bernard.*) In old age, when all other members are dul and ſtiffe, the [x] tongue notwithſtanding is quicke and nimble. What need any then pray for opening their lippes? I anſwere with the Prophet *Ieremie, chap. 4 verſ. 22. They are wiſe to doe euill, but to doe well they haue no knowledge.* Men haue tongue enough to ſpeake ill, an open mouth to blaſpheme God, and ſlander their neighbour; but like *Plinies Aſtomi*, no mouth, no lippes, no tongue, poſſeſſed with a dumbe diuell when they ſhould ſpeake well.

Ierome, [y] *Baſil*, *Euthymius*, and other ancient Doctors obſerue, that naturall corruptions, and actuall ſinnes are the very rampiers which ſtop this free paſſage. So *Dauid* himſelfe doth expound himſelfe *verſ. 14. Deliuer me from blood guiltineſſe, O God, and my tongue ſhall ſing of thy righteouſneſſe.* His vnthankfulneſſe did crie: his adulterie crie: his mur-

[p] *Dan 5. 23.*
[q] *Locus contra Pelagianos, vti Genebrardus in loc.*
[r] *Eccleſiaſticus 28. 24.*
[s] *Pſal 14. 3.*
[t] *Cap. 3. 8.*
[u] *Serm. de Triplici cuſtodia manus, linguæ, cordis.*
[x] *Erasmus tom. de lingua, & Auguſt. lib. 10. Confeſſ. cap. 37. quotidiana fornax eſt humana lingua.*
[y] *In locum.*

ther crie vnto the Lord for reuenge: but alas, himselfe was mute, till God in exceeding great mercie did stop the mouthes of his clamorous aduersaries, and gaue him leaue to speake.

Here we note the great *wisdome of the Church*, assigning this place to this versicle in this booke: namely, before the *Psalmes*, *Lessons* and *Collects*: and yet after the *Confession* and *absolution* of our sinnes, insinuating that our mouthes are silenced only by transgression, and opened only by God: and therefore when wee meete together in the Temple to be thankfull vnto him, and to speake good of his name, wee must craue first, that according to the multitude of his rich mercies, he would pardon all our old sinnes, and then put into our mouth a new song: that, as the seruice is holie, the time holie, the place holie; so we likewise the [a] persons holie, who sing, Holy, holy, holy, &c.

[a] *Pulchra non est laus in ore peccatoris. Hierom. in loc.*

Deus faciat tam commodum, quàm Ecclesia fecit accommodum. Our fathers in this imitated the learned *Hebrew Doctors*, inioyning that this verse should be said at the beginning of euery prayer, in [a] *tractatu Berachoth*: that is, their Liturgie, being the first part of the Talmud, as *Pet. Galatinus lib. 1. cap. 5. de Arcanis & Sixtus Senensis Bibliothec. lib. 2. pag. 121.*

[a] *Genebrardus in locum.*

My lips] A part for the whole, sufficient abilitie to praise God: *Ex abundantia* [b] *cordis os loquitur.* He doth intreate God then, as before, for a cleane hart, and a right spirit, that his [c] old ioyes of conscience may bee renued, and all the whole man throughly repaired, a good [d] desire to begin, a ready will to continue, a constant resolution to end in Gods holie seruice.

[b] *Mat. 12. 34.*

[c] *Musculus in locum.*

[d] *Lucas Lossius in locum.*

The key of the mouth ought not to stand in the doore of the lips, but to bee kept in the cabinet of the minde.

For [e] *the heart of fooles is in their mouth, but the mouth of the wise is in their heart. David* therefore doth desire first a new [f] soule, then a new song. The tongue is ambassadour of the minde; as often as we speake without meditation before, so often the messenger runneth without his errand.

[e] *Ecclesiasticus 21. 26.*

[f] *verse 10.*

And

And idle words are not little ſinnes, of which one day wee ſhall giue great [s] account.

[s] *Matth.* 12.36

The minde then and the mouth muſt goe together in ciuill communication: he that will not ſpeake idlely, muſt thinke what he ſpeakes, and he that will not ſpeake falſely, muſt ſpeake what he thinkes. In holy deuotion, God muſt be praiſed vpon *well* [h] *tuned Cymbals, and loud Cymbals*, in his quier: firſt *tune well*, a prepared [i] heart, then *ſound well*, a cheerefull tongue like the [k] pen of a readie writer. Albeit *mentall* prayer at ſome time, and in ſome place, be ſufficient: yet [l] *vocall*, in Gods publike worſhip, is neceſſarie, to ſtirre vp and blow the coales of zeale both in our ſelues and others. *Open lips in open ſeruice.*

[h] *Pſalm.* 150.5
[i] *Pſal.* 108.1.
[k] *Pſal.* 45.2.
[l] *Thom.* 22^ae. *queſt.* 83. *art.* 12

Why: 3. part.

That my mouth may ſhew thy praiſe.] That as of [m] thee, and through thee, and for thee are all things; ſo to thee may be praiſe for euermore. See *Pater Noſter.*

[m] *Rom.* 11.36.

God is of himſelfe, and in himſelfe ſo great, ſo good, as that we cannot any way detract or adde to his glorie. *Nec* [n] *melior ſi laudaueris, nec deterior ſi vituperaueris.* I anſwere, though we cannot make Gods praiſe greater in it ſelfe, yet we may make it ſeeme greater vnto other; it is our dutie to *ſhew forth his praiſe* in all our words and actions too: for albeit we cannot make a new God, and a new Chriſt, (as the Papiſts doe) yet our good example, and gratious ſpeech, may make little Chriſt a great Chriſt; occaſion all thoſe with whom wee conuerſe to magnifie the Lord now, who little regarded him before. See the [t] *Magnificat.*

[n] *Auguſtin. in Pſalm.* 134. *Non augetur benedictione, nec minuitur maledict. noſtra. Idem in Pſal.* 66.

This annunciation of praiſe conſiſts of often repetition and particular enumeration of Gods eſpeciall goodneſſe towards vs. [o] *Auguſtine* therfore doth gloſſe the text thus: *Laudem tuam, quia creatus ſum. Laudem tuam, quia vt conſisterer iam monitus ſum. Laudem tuam, quia peccans non derelictus ſum. Laudem tuam, quia vt ſecurus eſſem mundatus ſum.*

[o] *In locum tom.* 8. *fol.* 339.

[p] *Hugo* comprehends all, which concernes vs all, in foure words: God is to be praiſed, *quia Creator ad eſſe, Conſeruator in eſſe, Recreator in bene eſſe, Glorificator in optime eſſe: qui*

[p] *Hugo Cardinal. in Luc.* c. 1. 10. 27.

q *non reddit Deo faciendo quod debet, reddet ei, patiendo quod debet.*

The whole text doth teach all men generally the language of *Canaan* [a], that is, what and how to speake, that their mouth may glorifie God, and edifie their brethren. Especially Pastors to [x] *minister a word in time to the wearie*; so to tune their notes, as that they may be *like apples of* [y] *gold with pictures of siluer.* In all their sermons to preach *Iesus* for *Iesus*, hunting not after their owne, but his glorie. Lord open my lips that my mouth may shew not *My praise*, but *Thy praise*, saith *Dauid.*

q *August. de lib. arbitrio lib. 3. cap. 15.*

a *Esay 19. 18.*

x *Esay 50. 4.*

y *Prou. 25. 11.*

Gloria Patri.

THis Hymne is of good credit, and great antiquitie. [z] *Ramus* acknowledgeth ingenuously both. It is a paraphrasiticall exposition of that excellent speech, *Rom.* 11. 36. [a] *Of him, and through him, and for him are all things, to him be glorie for euer, Amen:* vsed in the Church to manifest our sound iudgement in matter of doctrine concerning the sacred Trinitie. We must (saith [b] *Basil*) as we haue receiued, euen so baptize, and as wee baptize, euen so beleeue, and as we beleeue, euen so giue glorie. Baptizing wee vse the name of the Father, of the Sonne, of the holie Ghost: confessing the Christian faith, wee declare our beleefe in the Father, and in the Sonne, and in the holie Ghost: ascribing glorie to God, wee giue it to the Father, and to the Sonne, and to the holie Ghost. And howsoeuer *Anabaptisticall Antipodes*, out of their ambitious humour to contradict all other, and heare themselues onely speake, would haue thrust out of the Church all solemne set formes of holie seruice: yet *Gloria Patri* stands still, and like a true Martyr doth shew the greatest countenance in lowest estate.

z *De religione Christian. lib. 1. cap. 19.*

a *Ex notat patrem: per filium: in spir. sanct. Lombard. lib. 1 sent. dist. 36. & Augustin. de Trin. lib. 6. cap. 10.*

b *Epistol. 78. & Melanct. exposit. Symbol. Nicen. tom. 1. fol. 403.*

For antiquitie, such as looke lowest affirme that it was ordained first by [c] *Damasus, ann. Dom.* [d] 376. Others, that it was enacted in that famous Councell of *Nice*, consisting of 318. Bishops vnder *Constantine* the Great, *an.* [e] 320.

c *Alcuinus lib. de offic. diuin.*

d *Florilegus fol. 104.*

e *Magdeburg. Cent. 4. col. 617*

Fabadius in lib. aduersus Arrian. insinuates, that it was vsed in the Church long before. The curious in this point may

may further examine [f] *Bellarmine*, and that *Oxenford* of learning, Master *Richard* [g] *Hooker*.

[f] *De Missa lib. 2. cap. 16.*
[g] *Eccleſiaſt. polit. lib. 5 §. 42.*

Venite exultemus Domino.

IT is euident, not onely by [h] Church hiſtorie, but alſo by the Scripture, that *Pſalmes* haue alwaies taken vp a great roome in diuine ſeruice. [i] *Mat. 26. 30. 1. Cor. 14. When you come together, as euery one of you hath a Pſalme.*

[h] *Auguſtin. lib. 10. Confeſſ. cap. 33. & proœm. in Pſal. 118. Tertullian. lib. de Velandis virginib. cap. 7.*
[i] *Staliger de emendat. temp. lib. 6. pag. 273. edit. 1593.*

Let not any then wonder at our often *Pſalmodie* both after, and before the word expounded, and read: and ſometime interlaced betweene both. A cuſtome continued in all other reformed Churches of *Scotland*, *France*, *Flanders*, &c.

Aboue all other Pſalmes, [k] our Church hath fitly choſen this, as a whetſtone to ſet an edge vpō our deuotions at the very beginning of publike prayers in the temple: teaching plainly for what matter, and after what manner, it behoueth vs to ſerue God in his Sanctuary. For it conſiſts of two parts:

[k] Maſter *Deering*. Lect. 15. vpon the Epiſtle to the Hebrewes.

1. An exhortation to praiſe God, in the 1. 2. 6 *verſes*.

2. An allegation of cauſes why we ſhould doe this, and they bee taken either from his
- Mercies,
  - In generall; for creating and ruling the whole world: 3. 4. 5.
  - In particular, for electing his Church. 7.
- Iudgements, in the
  - 8. 9. 10. 11. ſetting before their eyes a fearefull example, and in their owne Fathers, for omitting this excellent dutie.

In the firſt part two points are remarkable
- Who muſt praiſe; *Let vs ſing, let vs come, let vs worſhip.*
- How
  - Where; *Before his preſence.*
  - Whereto; *Sing to the Lord.*
  - Wherewith; with *our voice.*

Let vs ſing: with our heart, *heartily*: with hands and knees, *O come let vs worſhip and fall downe and kneele before the Lord our maker.*

[1] For he made this Psalme: Heb. 4. 7

For the first: [1] *Dauid* is not content alone to praise God, but exciteth all other about him to doe the same: *O come let vs sing.* Now *Dauid* may be considered

As a { Priuate man. / Publike person, { Prince. / Prophet.

1. 2. 3.

Here then is a threefold paterne in one: An example for Masters to stirre vp their familie; an example for Preachers to exhort their people; an example for Princes to prouoke their subiects vnto the publike worship of the Lord. It becommeth great men, especially to be good men: as being [m] *vnprinted statutes*, and [n] *speaking lawes* vnto the rest. This affection was in [o] *Abraham*, [p] *Paul*, [q] *Iosua*, and ought to be in all, [r] *exhorting one another while it is called to day.*

[m] *Greg. Nazien.* [n] *Aristot.* [o] *Gen. 18. 19.* [p] *1 Cor. 9. 22.* [q] *Iosua 24. 15.* [r] *Heb. 3. 13.*

You hold it a good rule in worldly businesse, not to say to your seruants, Come ye, go ye, arise ye: but, let vs come, let vs goe, let vs arise. Now, shall the children of this world be wiser in their generation, then the children of light? Do wee commend this course in mundane affaires, and neglect it in religious offices? Assuredly if our zeale were so great to religion, as our loue is towards the world; Masters would not come to Church (as many do) without their seruants, and seruants without their masters; parents without their children, and children without their parents; husbands without their wiues, and wiues without their husbands: but all of vs would call one to another, as [s] *Esay* propheſied; *O come let vs go vp to the mountaine of the Lord, to the house of the God of Iacob, hee will teach vs his waies, and we will walke in his paths.* And, as *Dauid* here practised, *O come let vs sing to the Lord, let vs heartily reioyce in the strength of our saluation.*

[s] *Esay 2. 3.*

Where. [t] *Psal. 139. 7.*

How] First where; before the Lord, *before his presence*, verse 2. 6. God is euery where; [t] *Whither shall I goe from thy spirit? or whither shall I goe from thy presence?*

[u] *Matth. 6. 9.*

True: *God is a circle, whose Center is no where, Circumference euery where:* yet is he said in holy Scripture to dwell in [u] heauen, and to bee present in his Sanctuarie more specially;

cially; manifeſting his glorie from heauen, his grace in the Church principally. For hee ſaid in the [x] Law, *In all places where I ſhall put the remembrance of my name, I will come vnto thee:* and in the [y] Goſpell, *Where two or three are gathered together in my name, there am I in the middeſt of them.* Albeit euery day bee a Sabbath, and euery place a Sanctuarie for our priuate deuotions, according to the particular exigence of our occaſions; yet God hath allotted certaine times, and certaine places for his publike ſeruice. *Leuit.* 19.30. *Ye ſhall ſanctifie my Sabbaths, and reuerence my Sanctuarie.*

[x] *Exod.* 20.24.

[y] *Mat.* 18.20.

God is to be worſhipped euer, and euery where. Yet the *ſeuenth of our time*, and the *tenth of our liuing*, muſt more ſpecially be conſecrated to that honor which hee requires in the Temple. And therefore [z] *Caluin* is of opinion that *Dauid* vttered this ſpeech vpon the Sabbath: as if hee ſhould ſay, Come let vs ſing to the Lord, not in priuate only, but let vs come before his preſence with thankſgiuing. As in the 100. Pſalme: *Goe your way into his gates, and into his courts with praiſe.*

[z] *Comment. in locum.*

The conſideration of this one point, that God is in euery place by his generall preſence; in this holie place by his eſpeciall preſidence, may teach all men to pray not hypocritically for faſhion, but heartily for conſcience; not only formally to ſatisfie the law, but alſo ſincerely to certifie our loue to the Lord our maker, giuing vnto [a] *Caſar the things which appertaine to Caſar, and vnto God the things which belong to God.* That we may not only praiſe where wee ſhould, but, as it followeth in the diuiſion *Whereto: Let vs ſing to the Lord; let vs reioyce in the ſtrength of our ſaluation, let vs ſhew our ſelues glad in him.*

[a] *Mat.* 22.21. *Si Caſar in Nummo quærit imaginem ſuã Deus non quærit in homine Imaginẽ ſuam? Auguſtin. enar. huius Pſalmi.* Whereto.

Euery one in his merry mood will ſay; Come let vs ſing, let vs heartily reioyce: But as good neuer a whit as neuer the better. Silence is a ſweeter note then a lowd, if a leaud ſonnet. If we will needs reioyce, let vs (ſaith [b] *Paul*) *reioyce in the Lord:* if ſing, ſaith *Dauid, let vs ſing to the Lord.*

[b] *Philip.* 4.4.

Vaine toyes are ſongs ſung to the world; laſciuious balads are ſongs ſung to the fleſh; Satyricall libels are ſongs ſung to the Diuell; only *Pſalmes* and *Hymnes, and ſpirituall*

ſongs

[c] Coloss. 3. 16. [d] Tom. 8. fol. 730.

songs are [c] *melodie for the Lord. Pie debes Domino exultare si vis securus mundo insultare,* saith [d] *Augustine* vpon this text: we may not exalt but insult ouer the world, the flesh, the diuell; our exaltations and exultations are due to God only.

Venite exultemus Domino.

LEt vs worship and fall downe and kneele before the Lord our maker: not before a *Crucifix*, not before a rotten Image, not before a faire picture of a foule Saint: these are not our makers, we made them, they made not vs. Our God, vnto whom we must sing, in whom wee must reioyce, before whom we must worship, *is a great King aboue all gods:* he is no god of lead, no god of bread, no brazen god, no wooden god; we must not fall downe and worship our *Ladie*, but our *Lord*; not any *Martyr*, but our *Maker*; not any *Saint*, but our *Sauiour*: *O come let vs sing vnto the Lord let vs heartily reioyce in the strength of our saluation.*

Wherewith.

Wherewith: with voyce, *Let vs sing*; with soule, *let vs heartily reioyce*; with hands and knees, *let vs fall downe and kneele*, with all that is within vs, with all that is without vs; he that made all, must be worshipped with all, especially when we come before his presence.

Comely gestures in the Church.

Here let vs make a stand, and behold *the wise choice of the Church*, assigning this place to this Psalme, which exciteth vs to come to the Temple quietly and ioyntly, *Come let vs sing*; and when wee are come, to demeane our selues in this holie place *chearefully, heartily, reuerently.* I would faine know of those who despise our Canons, as not agreeable to the Canon of holy Bible, whether their vnmannerly sitting in the time of diuine seruice be this kneeling; whether their standing bee this falling downe; whether they giue God their heart, when as they will not affoord him so much as their hat; whether their lowring vpon their brethren, bee singing to the Lord; whether their dutie required here, be to come in, to goe out, to stay in the Temple, without any respect of persons, or reuerence to place.

[e] Serm. confer. pag. 27.

I would such as doe imitate the *Turks* in [e] habite, would likewise

likewise follow them in humble comportment while they pray: [f] *Magna cum Ceremonia, & attentione sacris suis interfunt Turca: nam si vel digito scalpant caput, periisse sibi precationis fructum arbitrantur: quid enim si cum Bassis sermo tibi habendus, ergo multo magis si cum Deo.* Thinke of this yee that forget God, hee will not bee mocked, his truth is eternall, heauen and earth shall passe, but not one iot of his word shall passe: if an Angell from heauen, or diuell on earth, if any priuate spirit shall deliuer vnto you rules of behauiour in the Church, contrarie to this Canon of Gods owne spirit, let him be accursed, *Anathema. Let vs sing, let vs worship, let vs*, who feare God and honour the King, *fall downe and kneele before the Lord our maker.*

[f] *Augerius Busbequius legat. Turcicæ epist. 3.*

Thus much of *Dauids* exhortation to praise God. The reasons why we should praise, follow. Set downe

First briefly, God is our *Creator*; therefore *let vs worship and fall downe and kneele before the Lord our maker*, vers. 6. He is our *Redeemer*; therefore *let vs sing vnto the Lord, let vs heartily reioyce in the strength of our saluation:* vers. 1.

Secondly, more at large from his { Mercies in generall: vers. 3. 4. 5. / Iudgements.

For the Lord is a great God:] Most mightie, almightie, able to doe whatsoeuer he will, and more then he will too. *See the Creed.*

In himselfe so great, that the heauen of heauens cannot containe him, much lesse any barren braine inwombe him: and therefore *Dauid* here being not able to set downe the least peece of his greatnes in the *positiue* degree, comes to the *comparatiue*, shewing what hee is in comparison of other: *A great King aboue all gods.*

As being more excellent and mightie then any thing, or all the things that haue the name of God,

Whether they be Gods in { Title { [g] Angels in heauen. / [h] Princes on earth. } / Opinion, { As [i] gold is the couetous mans god, [k] bellicheere the Epicures god, an [l] Idol the superstitious mãs god.

[g] *Elohim. Psalm. 8. 5.*
[h] *Psal. 82. 6.*
[i] *Coloss. 3. 5.*
[k] *Philip. 3. 19.*
[l] *Psalm. 96. 5.*

Now the Lord is the King of al gods in title, for he made them: of all gods in opinion, for he can destroy them. [m] Angels are his messengers, and [n] Princes his ministers, all [o] power is of the Lord. The manner of getting kingdomes is not alwaies of God, because it is sometime by wicked meanes; yet the power it selfe is euer from God, and therefore stiled in [p] scripture, the *God of gods*, as the [q] Wise man saith, *higher then the highest*: for religion and reason tell vs, that of all creatures in heauen an *Angell* is the greatest; of all things on earth, an [r] *Emperour* is the greatest: but the Lord (as you see) is greater then the greatest, as being absolute Creator of the one, and maker of the other: [s] *Quantus Deus est qui Deos facit!* How great a God is he ẏ makes gods, yea & marres them too at his pleasure! surely this is *a great God, & a great king aboue all gods*. And therfore in what estate soeuer thou be, possesse thy soule with patience, reioyce in God, be strong in the Lord, and in the power of his might: feare no man, no diuell, no other god, he ẏ is greater thē al these shal be thy defence; he wil performe whatsoeuer in his word he did promise concerning this life & the next.

In his hand are all the corners of the earth] A reason to proue that God is a great King aboue all gods: he is a great God, because a King of gods: and hee is a King of gods, because *in his hand are all the corners of the world*, subiect to his power and prouidence.

The most mighty Monarch on earth is King as it were but of a molehill, a Lord of some one angle: but in Gods *hand are all the corners of the earth, and the strength of the hils*. i. of most puissant potentates, in comparison of whō al other are low valleyes; I say the strength & height of the hils are his.

Antichrist doth extoll himselfe [t] *aboue all that is called God*: and the *Pope* doth make himselfe *Lord of Lords*, vsurping *the* [u] *whole world for his Dioceese*: yea hee hath a triple kingdome, according to his triple crowne; *Supernall*, extended to heauen, in canonizing Saints; *Infernall*, extended to hell, in freeing soules out of Purgatorie; *Terrestriall*, extended ouer the whole earth, as being vniuersall Bishop of the Catholique Church. But alas, vaine man, hee is but *a fox in*

an

[m] *Heb.* 1. 14.
[n] *Prou.* 8. 15.
[o] *Rom.* 13. 1.
[p] *Psalm.* 50. 1.
[q] *Ecclesiast.* 5. 7
[r] *Tertullian ad Scapulam: Omnibus maior dum solo deo minor.*
[s] *Augustin. in locum.*
[t] 2. *Thess.* 2. 4.
[u] *Harding confut. of Iewels Apolog. part.* 2. *cap.* 3.

an hole, many corners of the earth are not his; *England* (God be praised) is not his, *Scotland*, *Holland*, *Denmarke* not his, a great part of *France*, the greatest part of *Germany* none of his; many thousands in *Portugall*, *Italy*, *Spaine*, none of his; the great *Cham*, the *Persian*, the *Turke*, the least whereof is greater then himselfe, none of his. And albeit all the Kings of the earth should be drunken with his abominations, yet should he be pastor vniuersall of the Church, but as the diuell is [x] prince of the world; not by his owne might, but by others weakenesse, as S. [y] *Paul* said, *He is our master to whom we giue our selues as seruants to obey.*

[x] *Iob.12.31.*
[y] *Rom.6.16.*

So likewise the gods of the superstitious Heathē haue not all the corners of the world: for, as themselues ingeniously confesse, some were gods of ỹ water only, some of the wind, some of corne, some of fruite, [z] *Nec omnia cōmemoro, quia me piget quod illos non pudet.* As Heretikes haue *so many Creeds, as heads:* so the Gentiles (as [a] *Prudentius* obserued) had so many things for their god, as there were things ỹ were good.

[z] *August. de ciuit. lib.4 cap.8.*

[a] *Lib.1. aduersus Symachum.*

Quicquid humus, pelagus, cœlum, mirabile gignunt:
id duxere Deos, colles, freta, flumina, flammas.

So that their god is not as our God, [b] *euen our enemies being Iudges.* Other hold some parcels of the earth vnder him, and some lay claime to the whole by vsurpation. But all the corners of the world are his by right of creation, as it followeth in the next verse.

[b] *Deut.32.31.*

The sea is his, for he made it.] An argument demonstratiue, to shew that all the world is subiect to his power: and therefore in the Creed, after *Almightie*, followeth instantly, *Maker of heauen and earth.*

If any shall demaund why *David* nameth here first and principally the *Sea*, before all other creatures: answere may be giuen out of [c] *Plinie*; *God, who is wonderfull in all things, is most wonderfully wonderfull in the Sea.* Whether we consider (as [d] *David* elsewhere:)

[c] *Lib.32. nat. hist. in proœm. Ipsa se natura vincit numerosis modis.*

[d] *Psalm.104.*

The { 1. Situation of it. 2. Motion. 3. Innumerable creatures in it. 4. Wonderfull art of sailing on it.

[c] *Gen.1.9.*

[f] *Psal.65.7.* [g] *Iob 38.8.* [h] *Psalm.33.7.* [i] *Iob 38.11.*

Yet God in the beginning [c] made this vnruly foaming fuming beast, and euer since ruled it at his becke: for *hee* [f] *stilleth the raging of the Sea, and the noise of his waues;* [g] *hee shutteth vp this barking* curre in the *channell*, as in a kennell; *he laieth vp the deepe, as in a* [h] *treasure house*, saying to the waters, [i] *Hitherto shalt thou come, but no further, and here shall it stay thy proud waues.*

Hitherto concerning the greatnes, and goodnes of God in generall. Now *Dauid* in the seuenth verse proceedes, intimating that the Lord of all in common, is our God in speciall. Hee is the Lord our God, as being *the people of his pasture, and the sheepe of his hands:* that is, himselfe doth feede and fauour the Church in a more particular sort, committing this charge to none other. See preface of the *Decalogue.*

The last reason is from iudgement: for God vseth all meanes to winne men vnto him. The summe whereof is, that wee must not harden our hearts, and obstinately settle our selues in sinne, as our forefathers in the wildernesse: but rather heare the voice of the Lord speaking vnto vs out of his word all the day long, the whole time of our life generally, but on the Sabbath day more specially, *lest in his anger he sweare that we shall not enter into his rest.* Reade this historie, *Numb.14. Exod.17:* for, as [k] *Paul* doth teach, *these things are written for our ensample, vpon whom the ends of the world are come. Lege historiam, ne fias historia.* The iudgements of God are like thunder claps, *pœna ad vnum, terror ad omnes.* As in a Common-weale, places of execution are publike, *ad terrorem populi,* because (as *Plato* said) *Nemo prudens punit quia peccatum est, sed ne peccetur.* And another ancient Philosopher to the same purpose: *Malefici non pereunt vt pereant, sed vt pereundo alios deterreant.* That the [l] State which had no benefit by their life, should make vse of their death. In like manner, almightie God in this huge Theater of the world, doth make some spectacles vnto other, all of vs being either actors, or spectators: and so by consequence must take example by other, or else make example to other. See *Epist. Dom.9. post Trin.*

[k] *1.Cor.10.11.*

[l] *Seneca lib.1. de Ira. cap.6.*

Te

Te Deum.

THat Hymnes accurately framed by deuout men according to the word, may be ſung in the Church with the Pſalmes of *Dauid*, and other ſpirituall ſongs taken out of the word; wee can alleage precept, and example: Precept, *Coloſſ.3.16. Admoniſh your ſelues in Pſalmes and Hymnes*, &c. [m] *Marlorate* doth conſtrue this of ſinging in the Church: and *Haymo*, that Hymnes were godly ſongs inuented by the Chriſtians of that age. For Gods holy Church hath vſed this cuſtome from the [n] Primitiue times, euen vnto this preſent day.

Concerning *Te Deum* in particular: it is approued by [o] *Luther*, and held by our [p] *Martyrs* a good Creed: (as it is thought generally) compoſed by thoſe two great lights of the Church, *Ambroſe* [q] who was the moſt reſolute Biſhop, and *Auguſtine* [r], who was the moſt iudicious Doctor of all the Fathers.

It is reported by *Dacius*, a reuerend Biſhop of *Millane*, that in his time, who liued vnder [s] *Iuſtinian*, [t] *anno* 538. this Hymne was receiued and vſed in the Church: which argueth it of greater antiquitie, then *vpſtart Poperie*. The *Nouelliſt* (as [u] *Auguſtine* writes of *Fauſtus* the *Manichee*) *Vel non intelligendo reprehendit, vel reprehendendo non intelligit*: Either too much paſſion, or elſe too little knowledge.

Benedicite omnia opera.

THis *Canticle* is a *rapſodie*, gathered here and there from diuers Pſalmes of *Dauid*, as the [x] marginall notes indigitate: cited often by the learned and ancient [y] fathers, and not cenſured for it by the *Lutheran Hiſtoriographers. Cent.5. colum.219.*

Imprinted at *Midelburgh* with the *Dauidicall* Pſalmes in Engliſh meeter: an honour denied vnto the *Church Pſalter* in proſe. In a word, I finde this Hymne leſſe martyred then the reſt, and therefore dimiſſe it, as *Chriſt* did the woman, *Iob.8. Where be thine accuſers?* Hath *no man condemned thee? no more doe I: goe thy way.*

[m] *In loc. & Caluin. Inſtit. lib.3 cap.20. §.32.*
[n] *Euſebius hiſt. lib.2.cap.7. Dionyſius de diuin. nom. c.4. Concilium Toletan.4.can.12.*
[o] *Bellarm. de bonis operibus in particular. lib.1.cap.12. & 14.*
[p] *Fox Martyr. fol.799.*
[q] *Vignir anſwer to Barronius. pag.17.*
[r] *Perkins Treat. Conſcience. cap.2*
[s] *Greg. lib.3. Dialog. cap.4. Magdeburg. Cent.6.col.702.*
[t] *Barron. tom.7 fol.294.*
[u] *Con. Fauſtum lib.22.cap.34.*
[x] *Of the Church Bible.*
[y] *Cyp. ſerm. de lapſis & orat. Dom. Auguſt. de Cinit. lib.11. cap. 9 & de natura boni, cap 16. Chryſoſt. hom.4. ad pop.*

Benedictus. Luk.1.68.

THe *Benedictus*, *Magnificat*, and *Nunc dimittis*, are said in the Church daily, whereas other Psalmes of *Dauid*, *Asaph*, *Moyses*, are read but monethly. The reasons hereof are manifest, and manifold, I will only name two:

[z] *Hooker Eccles. polit. lib. 5. § 40.*

First, these most excellent Hymnes (as [z] gratulations wherewith our Lord and Sauiour was ioyfully receiued at his entrance into the world) concerne vs so much more then the Psalmes of *Dauid*, as the Gospell more then the Law, and the new Testament more then the old. For the one are but prophecies of Christ to come, whereas the other are plaine discoueries of Christ alreadie present.

Secondly, these songs are proper only to *Christianitie*, whereas other Psalmes are common to the *Iewes*, as well as to the *Christians*, wherewith they praise God in their *Synagogue*, so well as wee praise God in our Church. A Iew will sing with *Asaph* and *Dauid* that the *Messias* of the world shall come: but he cannot, hee will not acknowledge with *Zacharias* and *Simeon* that he is come. So that the *Nouelist* herein misliking the Churches custome doth seeme to play the Iew; which I rather ascribe to the lightnes of his follie, then to the waight of his malice. *Sententiam Ecclesiæ non intelligit,* [a] *sed amat suam, non quia vera est, sed quia sua est.*

[a] *August. confess. lib. 12. c. 25*

It is *fitly placed after the second Lesson*, as an Hymne of praise to magnifie God for the comfort wee receiue by the sweete tidings of the Gospell: *Blessed be the Lord God of Israel, for visiting and redeeming his people.*

It hath two principall parts:
1. Concerning *Christ and his kingdome.*
2. Touching *Iohn the Baptist and his office.* vers. 76. &c.

It is very remarkable, that *Zacharias* who was dumbe, vers. 20, doth now not only speake, but also prophecie. Hee was made speechlesse, because he was faithlesse: but now beleeuing, his lips are opened, and his mouth doth shew forth Gods praise: saying, *Blessed be the Lord.*

[b] *Lib. 2. in Luc cap. 1.*

Let no man in his affliction despaire: for (as [b] *Ambrose* notes)

notes) if we change our manners, Almightie God will alter his minde. *Nec ſolum ablata reſtituit, ſed etiam inſperata concedit:* He will not only reſtore that which was taken away, but alſo giue more then we can expect. [c] So hee bleſſed the laſt daies of *Iob* more then the firſt: for whereas [d] he had but 7000 ſheepe, 3000 camels, 500 yoke of oxen, and 500 ſhee aſſes: afterward the Lord gaue him 14000 ſheep, 6000 camels, 1000 yoke of oxen, and 1000 aſſes. In the ſecond of *Ioel*; *If you will turne to me* (ſaith the Lord) *with all your heart, with faſting, weeping, and mourning, I will render vnto you the yeeres which the graſhopper hath eaten, the canker worme, and the caterpiller. And moreouer I will powre out my ſpirit vpon all fleſh, and your ſonnes, and your daughters ſhall prophecie,* &c. In the 9. of *Matth.* when Chriſt ſaw the faith of the palſie man, hee did not only cure the ſores of his bodie, but alſo the ſinnes of his ſoule, *Sonne be of good cheere, thy ſinnes are forgiuen thee.*

[c] *Iob* 24.12.
[d] *Iob* 1.3.

In the firſt part two points are to be conſidered eſpecially:
1. Who to be bleſſed, *the Lord God of Iſrael.*
2. Why: firſt for promiſing, then for performing redemption vnto the world.

Bleſſed] That is, praiſed, as *Pſalme* 18.47. *Matth.* 23.39. So that *Zacharias* here remembring a great benefit, begins his Hymne with thankes, *Benedictus Dominus.* Hereby ſignifying that it is our firſt and chiefe dutie to be thankfull, to bleſſe God, who doth ſo wonderfully bleſſe vs in all the changes and chances of this mortall life, to ſay with [e] *Iob*; *The Lord giueth, and the Lord taketh, bleſſed be the name of the Lord.* God bee praiſed, and the Lord be bleſſed, is the language of Canaan: whereas vnthankfulneſſe is the diuels text, and the blaſphemies of wicked men are Commentaries vpon it.

[e] *Iob* 1.21.

The Lord] For, as [f] *Ariſtotle* ſaid, *Praiſe is only vertues due:* but none is good, [g] except God. Other are to be praiſed in him, ſo farre foorth as they haue receiued any gift or good from him, only the Lord worthie to be praiſed in and for himſelfe.

[f] *Lib. 1. Ethic. cap. 12.*
[g] *Mark. 10.18.*

God

God of Israel] So called in [h] two respects: first, in regard of his loue towards them, as being *his peculiar inclosure out of the Commons of the whole world:* Deut.7.6. Psalme 76. Esai.5.

Secondly, in regard of their seruice to him, hee [i] is God of other, will they nill they. *Psal.*99.1. The Lord is King, be the people neuer so impatient; he sitteth betweene the Cherubims, be the earth neuer so vnquiet: but *Israel* willingly submitted her selfe to serue him cheerefully with all her heart. The Diuell is prince of the world, because the wicked of the world be readie to giue place to his suggestions: but the Lord is God of *Israel*; that is, of all good men, because they resist Satan, and yeeld to his gouernment, desiring daily that his kingdome may come, and his will be done in earth as it is in heauen.

He doth vse this title, [k] rather then another, in generall, to describe the true God, and to distinguish him from the gods of the Gentiles, who were not gods, but [l] Idols: that is, Diuels (as [m] *Euthymius* obserues.) In particular, this title did best fit his occasion, because Christ the redeemer of the world was promised vnto the [n] *Iewes, Abraham and his seed for euer:* and therefore *blessed be the Lord God of Israel.*

Why? First for promising: then for performing.

The promises of God touching the *Messias* are [o] two fold:

1. Made by himselfe, to *Adam, Abraham, Isaac,* verse 72.73.

2. Made by his seruants: *As he spake by the mouth of his holy Prophets, which haue been since the world began,* verse.70.

He spake] The Prophet is but the voice: God himselfe is the speaker, as *Iohn Baptist* said, *I am the* [p] *voice of him that crieth in the wilderness.*

By the mouth] In the singular number: for [q] albeit they were many, yet they spake but one thing, from one spirit, as it were with one mouth.

Which haue been since the world began] For [r] all the Prophets haue foretold of these daies. [s] In the transfiguration *Moyses* and *Elias* are said to talke with Christ: signifying hereby

[h] *Beauxamis in loc.*

[i] *Euthymius.*

[k] *Maldonat. in locum.*

[l] *Psalm.*96.5.

[m] *In Psalmum prædic.*

[n] *Rom.*9.4.5.

[o] *Iansenius concord. cap.*5.

[p] *Iob.*1.23.

[q] *Gorran. & Beauxamis in locum.*

[r] *Acts* 3.24.

[s] *Mat.*17.3.

hereby, (saith [t] *Origen*) that the Law and the Prophets, and the Gospell agree all in one. And therefore *Peter* was vnwise to make three Tabernacles for one.

Holy Prophets: holy by { Place, [u] separated frō the prophane vulgar, and consecrated to this high calling. Grace, for being hallowed and elected to this office, they

spake by the [x] holy Ghost: endued also with gifts of sanctification; in so much that Prophets, and holy men, heretofore were *voces conuertibiles*, as it is [y] obserued out of the old Testament, *Gen.* 20.7. and new, *Luke* 7.16. *Ioh.* 9.17.

This may teach the Prophets in our time to be *walking Sermons, Epistles and holy Gospels* in all their cariage toward the people. *Prædicat viua voce, qui prædicat vita, & voce.* He doth preach most, that doth liue best.

As it is said of *Iohn* the *Baptist*, [z] *Cum miraculum nullum fecerit, perpetuum fuit ipse miraculum.* So a good man doth alway preach, though hee neuer comes in pulpit. Whereas such a Minister as is no where a Minister but in the Church, is like [a] *Achitophel*, who set his house in order, and then hanged himselfe. The word preached is as *Aarons* rod; if in the Preachers hand, it is comely: but if he cast it from him, it will happily proue a Serpent. That which God hath ioyned together, let no man put asunder, *Holinesse* and *Prophecie. O Lord indue thy Ministers with righteousnesse, that thy chosen people may be ioyfull.*

As God is mercifull in making, so faithfull in keeping his promise: *for he visited and redeemed his people.*

Visited] In the better part: for visitation in mercie, not in iudgement, as *Psal.* 8.4. *Gen.* 21.1.

If Christ did visit vs in our person, let vs visit him in [b] his members. All of vs are his [c] stewards, and the good things he hath lent vs are not our owne, but his; either the goods of the Church, and so wee may not make them Impropriations: or else the goods of the Common-wealth, and wee may not inclose them. He is the best subiect that is highest in the Subsidie booke; so he the best Christian that is most

[t] *Hom. 6. in cap. 8. Leuit.*

[u] *Caluin. in loc.*

[x] *2. Pet. 1. 21.*

[y] *Cyrillus & Maldonat. in Ioan 9.*

[z] *Maldonat. in cap. 11. Mat.*

[a] *2. Sam. 17. 23.*

[b] *Mat. 25. 36.*

[c] *Luke 16. 1.*

forward in *subsidijs*, in helping his brethren with such gifts as God hath bestowed vpon him.

[d] 1. Epist. 5. 19. *The whole world* (saith S. [d] *Iohn*) *lieth in wickednes*, sicke, very sicke vnto [e] death. All wickednes is weaknes, euery sinne is a sore; Couetousnes an insatiable dropsie; Pride a swelling tympanie; Lasinesse the Gentlemans goute: Christ therefore the [f] great Physition of the world, came to visit vs in this extremitie: we did not send for him, hee came of his owne loue to seeke and saue that which was lost. It is a great kindnes for one neighbour to visit another in sicknes, but a greater kindnes to watch and pray with the comfortlesse: yet the greatest kindnes of all is to helpe and heale him. Euen so, and much more then so Christ loued ℣ world; he came not only to see it, but to saue [g] it; not only to liue among men, but also to die for men: as to visite, so to redeeme. The Lord did endure the crosse, that the seruant might enioy the crowne: the Captaine descended into hell, that the souldier might ascend into heauen: the Physition did die, that the patient might liue. [h] *Bernard* pithily: *Triplici morbo laborabat genus humanum, principio, medio, fine: id est, natiuitate, vita, & morte. Venit Christus, & contra triplicem hunc morbum, attulit triplex remedium. Natus est, vixit, mortuus est: eius natiuitas purgauit nostram, mors eius destruxit nostram; vita eius instruxit nostram.* As S. [i] *Paul* in two words; *He died for our sinnes, and rose againe for our iustification*: that is, (saith [k] *Aquinas*) he died to remoue from vs all that which was euill, and rose againe to giue vs all that which was good. All is infolded in the word *Redeeme*, the which (as Interpreters obserue generally) doth imply that wee are deliuered from the hands of all our enemies, and they be principally foure:

The { World. Flesh. Diuell. [l] Death.

[f] Gorran. in locum ex Augustino.

[g] 1. Timot. 1. 15

[h] Liber de Sententijs.

[i] Rom. 4. 25.

[k] Sum. 3. part. quæst. 53. art. 1.

[l] 1. Cor. 15. 26.

Christ ouercame the world on earth, the flesh on the Crosse, the diuell in hell, death in the graue: now being the Churches head, and husband, hee tooke her dowrie, which

which was sinne, (for she had nothing else of her owne) and endowed her with all his goods. [m] *I am my welbeloueds, and my welbeloued is mine.* So that Christ was borne for vs, and liued for vs, and died for vs, and rose againe for vs: and therefore though the diuell crie, *ego decipiam*; the world crie, *ego deficiam*; the flesh crie, *ego inficiam*; death crie, *ego interficiã*: it makes no matter in that Christ crieth, [n] *ego reficiam*, I will ease you, I will comfort you, I will visit and redeeme you. See *Gospell on Whitsonday.*

His people] The *Iewes*, as sent to them [o] first, and principally, whom he did visit in his owne person, whereas all other dioceses of the world were visited by Commissaries: I say first, for afterward all people were his people: *Visitauit omnes gentes, quoniam omnes egentes. In him wee are all one, there is neither Iew nor Grecian, neither bond nor free, neither male nor female:* Galat. 3. 28.

[p] *Augustine* sweetly: *The beleeuing Gentiles are more Israel, then Israel it selfe:* for the *Iewes* are the children of *Abraham* according to the flesh only, but wee are the children of *Abraham* after the spirit: *they be the* [q] *sonnes* of *Abraham*, who *doe the workes of Abraham.* But what was *Abrahams* chiefe worke? The [r] Scripture tels vs, *Abraham beleeued*, and *it was imputed vnto him for righteousnes.* So that as [s] *Paul* concludes, all beleeuers are true Israelites, *Abrahams seed, and heires by promise.* See *Nunc dimittis.*

But shall wee now sinne because grace doth abound? God forbid. *He hath deliuered vs from the hands of all our enemies, that we might serue him without feare, in holinesse and righteousnes all the daies of our life.* [t] *Sine timore inimici, non sine timore domini.* Behauing our selues in this present [u] world religiously towards God, righteously towards our neighbour, soberly towards our selues.

Examine these fiue circumstances exactly:

1. Who did redeeme; *The Lord God of Israel,* [x] *factor terra, factus in terra,* yea *fractus in terra.*
2. Whom: *Such as sat in darknes and in the shadow of death.* His [y] *enemies,* [z] *aliants from his common wealth,* and open traitors

[m] *Cant. 6. 2.*
[n] *Mat. 11. 28.*
[o] *Mat. 15. 24. Acts 13. 46.*
[p] *In Psal. 148.*
[q] *Iohn 8. 39.*
[r] *Gen. 15. 6.*
[s] *Galat. 3. 29.*
[t] *Gorran. in loc.*
[u] *Tit. 2. 12.*
[x] *August. ser. 27 de temp.*
[y] *Rom. 5. 10.*
[z] *Ephes. 2. 12.*

tors to his kingdome.

3. From what: *From the hands of all our enemies.*

4. With what: With his owne [a] pretious blood, the least drop whereof had bin *meriti infiniti*; yet his death only, was *meriti definiti.*

5. For what: [b] *That being deliuered from sinne, we should liue in righteousnes.*

[a] 1. Pet. 1. 19.

[b] 1. Pet. 2. 24.

Consider these points, and thinke not this Hymne too much vsed in our *Liturgie*: but sing with *Zacharias* daily, *Benedictus Dominus*: and say with [c] *Dauid*; *Quid retribuã domino, pro omnibus quæ tribuit mihi?* [d] *Primò nihil eram, & fecit me: perieram, quæsiuit me: quærens inuenit me; captiuũ redemit me, emptum liberauit me, de seruo fratrem fecit me.* We owe our soules, our selues to God for creating vs, more then our selues for redeeming vs.

[c] Psal. 116. 12.

[d] August. serm. 151. de temp.

Concerning *Iohn Baptist*, and his office, which is the second generall part of this excellent song; see *the Gospell Dominic. 3. & 4. Aduent.*

Iubilate Deo. Psal. 100.

THe Church doth adioyne this Psalme to the *Benedictus*, as a *parallel*: and that not vnfitly, for as the one, so the other, is a thanksgiuing vnto God, inforced with the same reasons and arguments: in so much as *Zacharias* is nothing else but an expounder of *Dauid*, or *Moyses*. As [e] *Augustine* wittily; *The new Testament lieth hidden in the old, and the old is vnclapsed in the new.*

[e] Quæst. 73. super Exod.

[f] *Lex antiqua nouam firmat, veterem noua complet: in veteri spes est, in nouitate fides.*

[f] Paulinus in 1. Leuit. vti Magdeburg. cent. 5. col. 90.

O be ioyfull in the Lord, (saith the Prophet) blessed be the Lord God of Israel (saith our *Euangelist*:) *Why? Because the Lord hath made vs, and not we our selues; we are his people and the sheepe of his pasture.* That is, hee hath visited and redeemed his people. For [g] *Augustine, Hierome, Caluin, Turrecrematensis*, other old, and new writers interpret this of our *Regeneration*, rather then of our *Creation*. According to

[g] In locum.

that

that of [h] S. *Paul*: *Wee are his workmanship, created in Christ Iesus vnto good workes*, &c.

The Lord is gracious, his mercie is everlasting.] That is, he promised euermore by the mouth of all his holy Prophets since the world began, that wee should be saued from our enemies, and from the hands of all that hate vs.

His truth endureth from generation to generation.] That is, hee did in due time performe the mercie promised to our forefathers, he remembred his holy couenant, and kept that oth which hee swore to our father *Abraham*, and his seede for euer.

To what end? *That wee might serue God with gladnesse*, as *Dauid* in his text: that is, serue him all the daies of our life without feare, as *Zacharias* in his *glosse*.

God [i] insinuated himselfe to the *Iewes*, as a Lord: *Exod.* 20. 2. but to the Christians, as a father, *Mat.* 6. 9. And therefore seeing wee are translated from the [k] bondage of seruants, vnto the libertie of sonnes; [l] hauing in stead of the Law, which was exceeding [m] grieuous, a burthen which is [n] light, and a yoke which is easie, *let vs serue the Lord with gladnesse, and come before his presence with a song: Non in amaritudine murmurationis, sed in iocunditate dilectionis*, as *Augustine* vpon the place.

The whole Psalme doth affoord many profitable doctrines, and vses, in that the Prophet doth double and treble his exhortation: *O be ioyfull in the Lord: serue him with gladnesse: with a song: Goe into his gates with thanksgiuing: into his courts with praise: be thankefull: speake good of his name*: hee doth insinuate our sloth and dulnes in that behalfe: and therefore it behoueth all men, especially teachers of men, in season and out of season to presse this dutie.

It teacheth all people to praise God with a good heart cheerefully: vers. 1.

Not in priuate only, but in the publike assemblie also for publike benefits receiued of the Lord: vers. 3.

Our bodily generation, and ghostly regeneration, are not of our selues, but only from God: vers. 2. See *Epist. Dom. post. Pasc.*

[h] *Ephes.* 2. 10.

[i] *August. lib.* 2. *de serm. Dom. in mont. tom.* 4. *fol.* 8 12.

[k] *Galat.* 4. & 5. *cap.*

[l] *Hieron. in loc.*

[m] *Acts* 15. 10.

[n] *Mat.* 11. 30.

Who is alway the ſame in his truth and goodneſſe towards vs: albeit we bee variable in our loues and promiſes one to another: verſ. 4. See *Nunc Dimittis.*

The Creed.

THis *Apoſtolicall Creed* is pronounced after the *Leſſons*, and the *Nicene* Confeſſion after the *Goſpell* and *Epiſtle*: becauſe *faith* (as *Paul* • teacheth) *is by hearing, and hearing by the word of God.* We muſt firſt heare, then confeſſe: for which cauſe the Church of P *Scotland* alſo doth vſually repeate the *Creed* after the Sermon.

• *Rom.* 10. 17.

P *Scot. Liturgie prayers after Serm.*

I beleeue in God, &c.

Albeit the Creed be not protocanonicall Scripture, yet (as q *Ambroſe* ſpeakes) it is *the key of the Scriptures:* and (as r *Auguſtine*) a *plaine, ſhort, abſolute ſumme of all holie faith.* ſ Other Confeſſions, as the *Nicene*, and *Athanaſian*, are receiued of the Church not as new, but rather as expoſitions of this old t. For as the foure Goſpels are indeed but one Goſpell; ſo the three Creedes are in ſubſtance but one Creede. And therefore I thought good in my paſſage thorow the whole Seruice booke to touch vpon it a little, giuing you rather a briefe reſolution, then a full abſolution thereof.

q *Serm.* 38.
r *Serm.* 115. *de temp. Breuiter complexa regula fidei vt mẽtem inſtruat, nec oneret memoriam. Idem ſer.* 119. *de temp.*
ſ *Thom.* 22ᵉ. *queſt.* 1. *art.* 9.
t *Bellarm. de Iuſtificat. lib.* 1. *cap.* 9.

Obſerue then in it the { Title: *The Creed of the Apoſtles.* / Text: *I beleeue in God*, &c.

In the title note the { Worke: *Creede.* / Authors: *Apoſtles.*

It is called in Engliſh, *Creede*, of the firſt word *Credo*: as the *Pater Noſter* is of the two formoſt words, *Our Father*: in other languages, *Symbolum*; the which hath three ſignifications:

1. A ſhot.
2. A badge.
3. A ring.

A u ſhot: becauſe euery particular Apoſtle conferred his particular article to this ſpiritual banquet, at leaſt the whole doth ariſe out of their x common writings.

u *Ruffin. expoſit. Symbol. & Auguſt. ſer.* 115. *&* 181. *de tẽp.*
x *Euſeb. Emiſſen. hom.* 1. *de Symbol.*

2. A

2. A [y] badge. For as a ſoldiour is knowne in the field by his colours and coate to what Captaine he doth belong: ſo the Chriſtian is diſtinguiſhed by this Creed from all vnbeleeuers, and miſbeleeuers. In token hereof, by good order of the Church, *we ſtand vp at the Creed*, openly to manifeſt our faith and allegiance to Chriſt Ieſus our Generall.

3. A [z] ring. The [a] mettall whereof is digged out of the rich mines of the Bible, refined with the fire of Gods holie ſpirit, and accurately framed by the bleſſed Apoſtles.

It is the *very wedding* ring wherewith the Miniſter in our Baptiſme married vs vnto Chriſt, when as in the publike congregation Chriſt for his part ſolemnely proteſted by the mouth of his Miniſter that he would be our God: and we likewiſe vowed for our part, by Godfathers and Godmothers, that wee would bee his people. The Creede then ought to be reſpected as the ſignet on our right hand, and as the mariage Ring on our Loues finger.

Now for the authors, it is ſaid to be the *Apoſtles* (as ſome thinke) made by [b] themſelues after they had receiued the holy Ghoſt, and that before they departed out of *Ieruſalem* to preach the Goſpell vnto all nations: [c] *Anno Chriſti* 44. *Imperatoris Claudij*, 2. *Iulij* 15.

[d] Other, that it is the *Apoſtles*, as being conſonant to their doctrine; theirs for the matter, but not for the manner.

All agree that it is the *Goſpels abridgement*, which *Chriſt* taught his *Apoſtles*, the *Apoſtles* the *Church*, and the Church hath deliuered vnto vs in all ages: and therefore though it be not the *ſcripture of God*, yet it is *the* [e] *word and truth of God*: of greater authoritie then other Eccleſiaſtical traditions, whether they be Confeſſions of particular Churches, or writings of priuate men.

[y] *Ruffin. vbi ſup. & Eraſmus explan. Symb.*

[z] *Plin. nat. hiſt. lib. 33. cap. 1.*
[a] *Angelus del Pas præamb. ad Symb. cap. 4.*

[b] *Hierom. epiſt. ad Pammachium, tom. 2. fol. 173. & Magdeburg. cent. 1. lib. 2. col. 66.*
[c] *Baronius annal. tom. 1. fol. 317.*
[d] *Anglican. Confeſſ. art. 8. & Caluin. Inſtit. lib. 2. c. 16. §. 18.*
[e] *Perkins expoſit. Symbol.*

The Text.

The text hath two parts. { Articles. / Aſſent: *Amen.*

[f] *Articulus ab arctando* { *Paſſiuè, quia quiddam eſt arctatum in ſe.* / *Actiuè, quia alios arctat ad credendũ.*

[f] *Lexicon Theolog. Altenſtaig. in verb. articulus.*

In

In the profeſſion, or whole bodie of articles, two points are remarkable:

The { Act / Obiect } of faith.

Act: *I beleeue.* Where note the { Perſonalitie: *I.* / Formalitie of faith: *beleeue in.* }

Howſoeuer one muſt pray for another, ſaying *Our Father*; yet euery one muſt beleeue for himſelfe. *I beleeue: Habacuck* 2.4. See Goſpell on S. *Thomas day.*

Formalitie: *Beleeue in.* For (as [g] *Auguſtine* and [h] *Lombard* teach) there is great difference betweene { *Credere deum*, to beleeue there is a God. / *Credere deo*, to beleeue God. / *Credere in Deum*, to beleeue in God. }

Multi & mali, many bad men, yea the [i] *Diuell* himſelfe doth beleeue that there is a God: but a Chriſtian ought to beleeue *in* [k] *God*; that is, [l] *Credendo amare, credendo in eum ire, credendo ei adhærere.* Confeſſing God to be his God, in whom he puts all his truſt and confidence, manifeſting his faith in [m] deedes, as well as in words: according to that of [n] *Irenæus: To beleeue, is to doe as God will.*

The matter or obiect of the Creede concerneth { God { Eſſentially in { Name: *God.* / Attributes { *Almighty.* / *Maker of heauē and earth.* } } / Perſonally { *Father.* / *Sonne.* / *Holy Ghoſt.* } } / Church. }

Concerning the name, [o] *Auguſtine* ſaith it is impoſſible that foure letters and two ſyllables, *Deus*, ſhould containe him, whom the heauen of heauens could not containe: [p] *Dei nomen mirabile nomen, ſuper omne nomen, ſed ſine nomine.*

For [q] if all the land were paper, and all the water inke, euery plant a pen, and euery other creature a readie writer: yet

[g] *Ser.* 181. *de temp.*
[h] *Lib.* 3. *ſent. diſt.* 23.
[i] *Iames* 2.19.
[k] *Iohn* 6.29.
[l] *Auguſt. tract.* 29. *in Johan. tom.* 9. *fol.* 167.
[m] *Iames* 2.18.
[n] *lib.* 4. *cap.* 14.
[o] *De doctr. Chriſt lib.* 1. *cap.* 6.
[p] *Dionyſius de diuinis nom. cap.* 1.
[q] *Granat. dux peccat. cap.* 1.

yet they could not ſet downe the leaſt peece of his great greatnes. *De Deo cum dicitur, non poteſt dici.* No name can expreſſe his nature fully: yet he doth vouchſafe to be praiſed in our words, and by our mouthes, or rather indeed by his owne words, and owne ſpirit; for he muſt be called and called vpon, as he hath reuealed himſelf in Scripture, where he is knowne by the name [r] *Iehoua*, or *God:* and therefore this name is not properly communicable to any creature, though [f] *analogically* giuen to many.

[r] *Exod.* 15.3.

[f] 1. *Cor.* 8 5.

In God.] Not gods, as the *Nicene Creede, in one God.* For God (as [t] *Bernard* ſaid) is *vniſſimus*, the moſt one: [u] *ſi non eſt vnus, non eſt*, either one or none.

[t] *Lib.* 5. *Conſiderat. ad Eugenium.*

[u] *Tertull. lib.* 1. *aduerſus Marcion. cap.* 3.

Attributes: { *Almightie.* / *Maker of* { *Heauen* / *Earth.*

God is able to doe whatſoeuer he will, and [x] more then hee will too: more by his abſolute power, then hee will by his actuall: *Matth.* 3.9.26.53.

[x] *Thom.* 1. *part. quæſt.* 15. *art.* 5.

He can neither lie, nor die: *Dicitur enim omnipotens faciendo quod vult, non patiendo quod non vult.*

[y] *Auguſt. de ciuit. Dei, lib.* 5. *cap.* 10.

Creator.] His almightines doth proue that he is God, and the creation of the world that he is almightie, *Ierem.* 10.11. Let any make a world (ſaith *Auguſtine*) and hee ſhall bee God. Angels, men, and diuels can make and vnmake ſome things: but they cannot make them, otherwiſe then of ſome kinde of matter which was before: neither can they vnmake them, but by changing them into ſome other thing which remaineth after. Only God made all things of nothing, and can at his good pleaſure bring them againe to nothing.

[z] *Nothing, but nothing, had this Lord almightie, whereof, wherewith, whereby, to build this Citie.*

[z] *Du Bartas 1. day. 1. weeke, fol.* 8.

Of heauen and earth.] And all that therein is: *Exod.* 20.11.

[a] Heauen is threefold, where { Soules are, the glorious, or heauen of heauens: 1. *Kings* 18.27. / Fowles are, the airy heauen: *Gen.* 1.30. / Starres are, the firmament: *Gen.* 1.17.

[a] 2. *Cor.* 12. 2.

Earth containeth land and ſea: *Pſal.* 24.1. *Nam omni-*

potens [b] *vna eademq; manus dei creauit in cœlo angelos, & in terra vermiculos: non ſuperior in illis, non inferior in iſtis.*

Thus (as [c] one ſaid) almightie God is knowne, *ex poſtico tergo, licèt non ex antica facie:* by his effects, *ad extra*, though not in his eſſence, *ad intra. Seculum eſt ſpeculum:* The creation of the world is a glaſſe, wherein (ſaith [d] S. *Paul*) wee may behold Gods eternall power and Maieſtie: which the diuine [e] *Poet paraphraſtically:*

The world is a ſchoole, where in a generall ſtorie,
God alwaies reades dumbe lectures of his glorie.

[f] *Plato* called it *Gods epiſtle:* the renowned Hermite [g] *Antonius, a booke*, wherein euery ſimple man who cannot reade, may notwithſtanding ſpell that there is a God. It is the *Shepheards Kalender*, and *the Ploughmans Alphabet.*

This appertaineth *eſſentially*, and *generally* to the whole Trinitie: for the Father is not only Creator, and Almightie, but the Sonne, and holy Ghoſt.

The creation in the maſſe of the matter, is attributed to God the Father: in the diſpoſition of the forme, to God the Sonne: in the preſeruation of both, to God the holy Ghoſt.

It is ſaid of God *perſonally*: { *Father.* *Sonne.* *Holy Ghoſt.*

The Father is the firſt, not in any prioritie of nature, or honour, or time, but [h] order: or (as *the* [i] *ſchoole*) *Prioritate originis:* according to that of *Athanaſius* in his Creed, *The Father is of none, the Sonne is of the Father alone, the holy Ghoſt of both. I will ſend* (ſaith [k] Chriſt) *from the Father, euen the Spirit of truth. Ego mittam à Patre ſpiritum,* [l] *Oſtendens quòd pater eſt totius diuinitatis, vel ſi melius dicitur deitatis principium.* Adore ſimply, rather then explore ſubtilly, this ineffable myſterie. *Scrutari temeritas eſt, credere pietas eſt, noſſe vita eſt. Bernard. de conſiderat. ad Eugenium, lib. 5.*

He [m] is father of { Chriſt by nature, *ſingulariter.* Good men, by adoption, *ſpecialiter.* All men, and all [n] things, by creation, *generaliter*; as ỳ work is appropriated vnto him in regard of his power.

And

[b] *Auguſt. Soliloqui. cap. 9.*
[c] *Ramus de religion. Chriſt. lib. 1. cap. 9.*
[d] *Rom. 1. 20.*
[e] *Du Bartas vbi ſup. fol. 6. 7. 58.*
[f] *In Timæo.*
[g] *Tripart. hiſt. lib. 8. cap. 1.*
[h] *Perkins vpon the Creed.*
[i] *Pater eſt principium, non de principio: filius principium à princip. Thom. 1. parti ſum. quæſt. 33. art. 4.*
[k] *Iohn 15. 26.*
[l] *Auguſtin. de Trinit. lib. 4. cap. 20.*
[m] *Durandus rationali diuinorum, lib. 4. cap. 48. §. 1.*
[n] *Omnipater, vt Prudentius. Hym. de Eulalia Virgine.*

And in *Ieſus Chriſt his only Sonne our Lord.*

That which concerneth the ſecond perſon is more largely ſet downe then all the reſt, teaching vs hereby, that as we ſhould reſpect other doctrine, ſo this in more ſpeciall ſort, as being the center of all the Creede and Scriptures circumference: 1. *Cor.* 2. 2.

This perſon is described by his
- Titles:
  1. *Ieſus.*
  2. *Chriſt.*
  3. *His only ſonne.*
  4. *Our Lord.*
- Eſtate of
  - *Humiliation*, { *Incarnation*, *Paſſion.*
  - *Exaltation.*

1. *Ieſus* is his [o] proper name, giuen him by the [p] Angell. Other, if any haue the [q] very name, were typicall Sauiours only. *Ieſus Naue*, the figure of Chriſt as a King: *Ieſus Sydracke*, the figure of Chriſt as a Prophet: *Ieſus Ioſedecke*, the figure of Chriſt as a Prieſt. [r] *Auguſtine*, [s] *Euſebius*, and generally all expoſitors vpon the 3. of *Zacharie.*

This ſweete name containes in it a thouſand treaſuries of good things, in delight whereof S. *Paul* vſeth it fiue hundred times in his Epiſtles, as *Genebrardus* obſerueth.

2. *Chriſt*] His appellatiue [t] title of office and dignitie. Concerning theſe two titles, *Ieſus* and *Chriſt*, ſee the Goſpell *Dom.* 1 *poſt Natiuit.*

3. *His only Sonne*; which implieth that he is
- God, *Iohn* 1. 1.
- A diſtinct perſon from the Father: *Matth.* 28. 19.

God, becauſe hee is a ſonne, not as other by fauour, but [u] by nature: whatſoeuer the Sonne receiueth of the Father, hee receiueth it by nature, not by grace, and he receiueth not as other, a part, but all that the Father hath, ſauing the perſonall proprietie.

Only ſonne] Called the [x] *firſt begotten*, in reſpect of his mother and humane nature: [y] *only begotten*, in reſpect of his Father, and diuine nature. For the holy Spirit is not begotten, but proceedes (as the Scripture doth diſtinguiſh) [z] *Naſci eſt à potentia intelligente, quia filius cogitatione naſcitur,*

[o] *Tertull. lib. aduerſ. Prax. & Thom. 3. part. quæſt. 37. art. 1.*
[p] *Luke* 1. 31.
[q] *Conſule Pet. Galatin. de Arcanis lib. 3. cap. 20. Ianſen. concord. cap. 7. Pagnin. interp. nom. Hebraic.*
[r] *Contra Fauſtum, lib. 12. cap. 36.*
[s] *Lib. 1. de demonſtration. Euangel. cap. 9.*
[t] *Caietan. & Aretius in 1. Matth. Calu. Catechiſ.*
[u] *Ruffin. in Symbol.*
[x] *Mat.* 1. 25.
[y] *Iohn* 3. 16.
[z] *Melanthon expoſit. Symbol. Nicen. tom. 1. fol. 403.*

tur, & est Imago patris: at procedere est à voluntate, quia spiritus sanctus est amor, &c. I beleeue: Lord helpe mine vnbeleefe.

The coniunction, *And*, proueth that the Sonne is equall with the Father, as concerning his Godhead: and yet a distinct person. [a] *Alius personaliter, non alius essentialiter.* I beleeue in God the Father, *And in Iesus Christ.*

Our Lord, as our { *Creator.* / *Redeemer.* / *Gouernor, as head of the Church.* Eph. 4. 5

[b] *Suetonius* obserueth that *Augustus* refused the name of *Lord*. [c] *Orosius* notes that it was at that time when Christ was borne, that all Lordship might be giuen vnto him. See Epistle *Dom. 17. post Trinit.*

Christs incarnation is *Israels* [d] consolation: for all found comfort stands in happines, all happines in fellowship with God, all fellowship with God is by Christ: who for this cause being very God, became very man, that he might reconcile God to man, and man to God: he became [e] little, that we might be great; the Sonne of man, that we might be the [f] sonnes of God.

His Incarnation hath two parts: { *Conception.* / *Birth.*

Conceiued by the holy Ghost.] Workes of power are attributed to the Father, of wisedome to the Sonne, of loue to the holy Ghost. Wherefore [g] because this was a worke of highest loue in God toward mankinde, it is ascribed especially to the holie Spirit: *Luke* 1. 35. *The holie Ghost shall come vpon thee, and the power of the most high shall ouershadow thee* [h]. Signifying hereby that this mysterie cannot bee seene cleerely, therefore not to bee examined curiously. S. [i] *Augustine* calles it a sweete coniunction, *where speech is husband, and eare wife.* Meaning, that as soone as the blessed Virgin assented to the Angels message, she conceiued.

Birth] I make Christs *incarnation* a part of his *humiliation*, because there can bee no greater abasement, then that hee, who thundred in the cloudes, should crie in the cradle; [k] swadled in a few ragges, whom the heauen of heauens could

[a] *Augustin. de Ciuit. lib. 11. cap. 10. & Lombard. 1. sent. dist. 25.*

[b] *In vita eius.*

[c] *Lib. 6. cap. 22 vti Platina in vita Christi.*

In carnat.

[d] *Luke 2. 25.*

[e] *Tertull. lib. 2. contra Marc.*

[f] *Cyp. ser. de Eleemosyna.*

[g] *Maldonat. in 1. Mat. & Augustin. Enchirid. cap. 37.*

[h] *Caluin. in loc.*

[i] *Fides matris, non libido conceperat: Enchirid. cap. 34.*

[k] *Bernard. ser. 1 in natal. Dom.*

could not containe; that the eternal Word ſhould become an [l] infant; that he who was the father of *Mary*, ſhould be now the ſonne of *Mary*.

The Scripture tels vs, how man comes foure [m] waies into the world.

1. By the helpe of man and woman, as all are vſuallie borne.

2. Without any man or woman, and ſo the firſt man was created.

3. Of a man without a woman, and ſo was *Eua* made.

4. Of a woman without a man, and ſo was Chriſt borne.

Of the Virgin *Mary.*] Where the { Name, *Mary.* / Surname [n], *Virgin.* } mother of Chriſt is deſcribed by her

The new Ieſuits, and old Friers, haue many wonderfull extrauagant conceits of this [o] name: let it ſuffice that it is added in the Goſpell, and Creede, to ſhew that Chriſt came of the linage of *Dauid:* and that therefore hee was the true Meſſias; as God had promiſed and prophecied by the mouthes of all his holy ſeruants.

Virgin] A [p] perpetuall Virgin { Before / In / After } Chriſts birth.

Before his birth againſt { 1. *Iewes.* / 2. *Gentiles.* / 3. *Cerinthians.* }

Vnto the firſt we ſay with [q] *Cyril: Pariet Aaronis virga ſine ſemine, & non pariet virgo ſine ſemine? aut vtrumq; negate aut vtrumq; concedite.*

Againſt the 2. we haue { Ficta: [r] *Qui enim è Ionis cerebro Mineruã, & ex eiuſdem femore Bacchum, falſò prognatum eſſe fabulamini: quomodo ex vtero virginali Chriſtum naſci dicitis impoſſibile?* / Facta: *Quoniam animalia multa* [s] *ſine commiſtione generantur.* And *Plutarch* in the life of *Numa*, ſpake like an [t] Angell: *Incredibile non eſt, vt ſpiritus Dei cum muliere coeat, eiq; ſobolis quadam principia ingeneret.* }

l. *Auguſt. ſer. 5. de temp. Lambit vbera regẽs ſidera tacet, vt verbum eſt. Idem de ſym. lib. 4. cap. 4.*

m *Idem ſer. 10. de temp.*

n *Baronius annal. tom. 1. fol. 45. & Epiphanius Hæreſ. 78.*

o *Lexicon Theolog. verb. Maria.*

p *Perkins reſor. Catholic. Tit. tradition. & Becã confeſſ. cap. 3. art. 23.*

q *Cyrill. Hieroſol. Cat. 12. Auguſtin. lib. 3. de Symbol. cap. 4.*

r *Ruffin. & Cyril, vbi ſupra.*

s *Lactant. inſtit. lib. 4. cap. 12. Auguſtin. de mirabil. ſcript. lib. 3. cap. 2. Ambroſ. Hexã. lib. 5. cap. 20.*

t *Luke 1. 35.*

3. The [u] *Cerinthians*, [x] *Ebionits*, and [y] *Carpocratian* Heretikes held that Christ was the naturall sonne of *Ioseph: & verus, & merus homo.* Contrary to text, *Mat.* 1,25. *Luk.* 3.23. See the Gospell *Dom.* 1. *post Epiphan.*

In his birth against { [z] *Iouinian.* [a] *Durandus.*

Vnto these that of *Esay* 7 is opposed: *Ecce virgo concipiet, & pariet filium.* The which words are to be cõstrued *in sensu compositio, non diuiso: scilicet integra permanens & concepturа, & paritura: nam quale signũ vel prodigiũ esset vt quæ fuit virgo cõciperet, & corrupta pareret* [b]? *Hic si ratio quæritur, nõ erit mirabile. Si poscitur exemplum, non erit singulare. Domus Deum aliquid posse, quod nos fateamur inuestigare non posse.* [c] *Fides adsit, & nulla quæstio remanebit.* See the Gospell of the Purification.

After his birth against the { Old [d] *Heluidians.* New *Antidicomarianits*, holding it a point of zeale to disgrace this holy Virgin: whereas it is our dutie [e] rather highly to reuerence her, as being the Mother of our Lord; a Propheteſſe on earth, a Saint in heauen, (as the [f] Fathers vsually) the window of heauen, through which it pleased the light of the world, to illuminate such as sit in darknes, and in the shadow of death. Of such estimation in the Church, that whereas the [g] first generall Councell was assembled against *Arrius*, to maintaine the honour of the Sonne, and so by consequence of the Father: The [h] second against *Macedonius*, to maintaine the honour of the holy Ghost: The [i] third was assembled against *Nesterius*, to [k] maintaine the dignitie of the blessed Virgin. And therefore let not vs giue her too little, though the Papists haue giuen her too much. See Gospell on the Annunciation.

Passion.

Christs passion is set downe { First summarily, { *Suffered vnder Pontius Pilate.* Then particularly, { *Crucified, Dead, Buried.*

All

[u] *Irenæus lib. 1. cap. 25.*
[x] *Clemens Rom. instit. lib. 6. cap. 6.*
[y] *Irenæus lib. 1. cap. 24.*
[z] *Augustin. de Hæresib. cap. 82 & contra Julian. lib. 1. cap. 2.*
[a] *Swarez tom. 2. in 3. Thom. disput. 5. sect. 2.*
[b] *August. ep. 3.*
[c] *Idẽ epist. 146. & Enchirid. cap. 34. Si vel per nascentem corrumperetur eius integritas, non iam ille de virgine nasceretur, vti tota confitetur Ecclesia.*
[d] *Hierom lib. aduers. Heluid. & Augustin. hæres. 84.*
[e] *Master Perkins vpon this article.*
[f] *August. ser. 15 de temp. Fulgent. ser. de laudib. Mariæ.*
[g] *Nicen.*
[h] *Constantinopolitan.*
[i] *Ephesin.*
[k] *Swarez præf. disput. tom. 2. in 3. Thom. Magdeburg. cent. 5. col. 889.*

All which our Sauiour did not endure for himselfe, but for vs. *He* [l] *was wounded for our transgressions, and broken for our iniquities. In* [m] *me, & pro me doluit, qui pro se nihil habuit quod doleret. O Domine Iesu doles non tua, sed vulnera mea.* He [n] suffered for vs, leauing vs an example, [o] that his passion might deliuer vs from sinne, and his actions direct vs to vertue; teaching patience, humilitie, obedience, charitie. Greater patience cannot bee found, then for the author of life, to suffer an ignominious death iniustly; no greater humilitie, then for the Lord of all Lords to submit himselfe to be crucified among theeues; nor greater obedience, then to be willing rather to die, then not to fulfill the commandement of his Father; nor greater charitie, then to lose his life, to saue his enemies. For loue is more shewed in deeds, then in words, and more in suffering then in doing. See Gospell on Sunday before Easter, and Epistle 2. Sunday after Easter.

[l] *Esay* 53.5.
[m] *Ambros. de fide ad Gratiã. lib.* 2 *cap.* 3.
[n] 1. *Pet.* 2.21.
[o] *August. ser.* 8. *de temp.*

[p] *Nos immortalitate male vsi sumus, vt moreremur: Christus mortalitate bene vsus, vt viueremus.*

[p] *Augustin. de doctrin. Christ. lib.* 1. *cap.* 14.

Exaltation.

Note the *Creeds* order answerable to the Scripture. For Christ [q] first suffered, and then entred into glorie. Teaching vs hereby, that we must first beare with him the Crosse, before wee can weare with him the Crowne. *Christianus*, as [r] *Luther* said, is *Crucianus. As a lilie among the thornes: so is my loue among the daughters:* Cant. 2.2.

[q] *Luke* 24.26.

[r] *Loc. Com. tit. calamit.*

Christs exaltation hath foure parts: his
1. *Triumph in hell.*
2. *Resurrection.*
3. *Ascension.*
4. *Session.*

I make Christs descending into hell a part of his aduancement, rather then abasement, because this generall Creede, of the whole Church, and the particular confession of our [f] Church, make it a distinct article following Christs *Suffering, Death, Buriall:* and therfore cannot aptly be construed of his agonie in the garden before his death, nor of his tortures on the Crosse at his death, nor yet of his buriall after his

[f] *Art.* 3.

his death. *Ergo Credendum eſt Chriſtum ad inferos in genere: credibile ad inferos damnatorum in ſpecie, triumphandi gratia ſecundùm animam realiter, & localiter deſcendiſſe.* That as hee did ouercome the world on earth, and death in the graue: ſo likewiſe hee did triumph ouer Satan in the courts of hell his owne kingdome. For my owne part, I reſt my ſelfe in the iudgement of the Church wherein I liue, and hold it enough to beleeue that Chriſt did ſo much, and ſuffered ſo much, as was *ſufficient for all: efficient for mee:* praying with the Greeke Fathers in their Liturgie; *By thine vnknowne ſorrowes and ſufferings felt by thee: but not diſtinctly manifeſt to vs: haue mercie on vs, and ſaue vs.* O graceleſſe peeuiſhnes, we ſcantly follow Chriſt to heauen: albeit we beleeue that he went for vs into hell.

[u] *Bonauent. dieta ſalutis, cap.16.*

Chriſts reſurrection is the [x] *locke and key of all our Chriſtian religion and faith:* on which all other articles hang. See the Goſpell on S. *Thomas* and *Eaſter day.*

[x] *Church Hom. for Eaſter day.*

In Chriſts aſcenſion 3. points obſeruable:
- Place: *Mount Oliuet.*
- Time: *When hee had taught his Diſciples, and while they beheld him.*
- Manner: *A cloud tooke him vp out of their ſight: Acts* 1.9. See the Epiſtle for Aſcenſion day.

[y] *Ephes.4.10. Acts 7.56.*

Chriſts Seſſion is ſet forth by the
- Place: *Heauen:* that is, [y] Heauen of heauen.
- Effect: *Comming to Iudgement.*

[z] *Auguſt. in Enchirid.cap.55.*

To [z] *iudge the quick & the dead*
- *Spiritually:* The good which liue with the ſpirituall life of grace. The bad, which are ſpiritually dead in ſinne.
- *Corporally:* Becauſe at that day moſt ſhall be dead, and many ſhall be found aliue, who in the twinckling of an eye ſhall ſuddenly be changed, as S. [a] *Paul* tels vs. *Origen* thinketh that the Prieſt had bels in the lower part of his roabe, to put vs in minde of the end of the world. Our good God hath prepared ſuch [b] things for vs, as eye hath not ſeene, neither eare hath heard, neither came into mans heart. [c] *Si in cor hominis non aſcendit, cor hominis illuc aſcendat.* Seeing the Iudge ſhall come from heauen, let vs before

[a] *1.Cor.15.51. 52.*

[b] *1.Cor.2.9.*

[c] *Auguſt.de Symb.ad Catec. lib.3.cap.11.*

before ſend thither our hearts to meete him: and in the meane while thence to looke for him, *Philip.* 3.20. He hath ſaid it, who is truth it ſelfe: ***Surely I come quickly, Amen, euen ſo come Lord Ieſus.***

I beleeue in the holy Ghoſt. The [d] Godhead of the Father is eſpecially manifeſted in the Law, the Godhead of the Sonne eſpecially manifeſted in the Goſpell, the Godhead of the holy Ghoſt eſpecially manifeſted in the Creed: intimating ſo much in foure words as the whole Bible containes of this argument; namely, firſt, that the holy Ghoſt is [e] God, otherwiſe we might not beleeue in him. Secondly, that hee is a [f] diſtinct perſon from the Father, and the Sonne: ***I beleeue in the Father: in the Sonne: in the holy Ghoſt.*** And thirdly, that he proceedeth from the [g] Father, and the Sonne, infolded in the Title, ***holy Ghoſt.*** For albeit the Father is holy, the Sonne holy, the Father a Spirit, and the Sonne a Spirit, in reſpect of their nature: yet only the third perſon is the ***holy Spirit***, in regard of his office. ***The holy***, becauſe beſide the holineſſe of nature, his ſpeciall office is to make the Church holy. The Father ſanctifieth by the Sonne and by the holy Ghoſt: the Sonne ſanctifieth from the Father by the holy Ghoſt: the holy Ghoſt ſanctifieth from the Father and the Sonne by himſelfe immediatly. As wee beleeue that the Father is our Creator, the Sonne our Redeemer; ſo likewiſe that the holy Ghoſt is our Sanctifier.

Againe, the third perſon is termed ***the Spirit***, not only in regard of his nature, which is ſpirituall, but becauſe hee is ***ſpired, or breathed*** from the Father and the Sonne: in that he proceedes from them both. How, I cannot ſay, you need not ſearch, only beleeue. For as the [h] Prophet ſaid of the Sonne, *Who ſhall declare his generation?* ſo the moſt iudicious Doctor [i] *Auguſtine*, of the holy Ghoſt, *Who ſhall declare his proceſſion? Inter illam generationem, & hanc proceſſionem diſtinguere neſcio, non valeo, non ſufficio. Quia & illa, & iſta eſt ineffabilis.* And therefore as the [k] ſame Father in the like caſe: *Dum ſibi hæc dicit humana cogitatio, conetur eam vel noſſe ignorando, vel ignorare neſcendo.* See the Goſpell *Dom. poſt Aſcenſion.*

[d] *Ramus de Religion. Chriſt. lib. 1. cap. 19.*

[e] *Acts 5. 3. 4.*
[f] *Matth. 28. 19.*

[g] *Iohn 15. 26.*

[h] *Eſay 53. 8.*

[i] *Conf. Maxim. lib. 3. cap. 14. tom. 6. fol. 507.*

[k] *Confeſſ. lib. 12. cap. 5.*

The holy Catholike Church.] The second part of the Creed concernes the Church: for as [l] *Augustine* obserueth, the right order of a Confession did require, that after the *Trinitie*, should be ioyned the *Church*, as the house for the owner, and citie for the founder. [m] Againe, the Creede doth end with the Church, as it did begin with God; to put vs in minde that except we haue the Church for our mother, we neuer shall haue God for our father.

[l] *Enchirid. cap.56.*

[m] *Idem lib.4. de symbol. ad Catech. cap.10.*

The Church is described here by properties, and prerogatiues.

Her properties are 3.
- 1. *Holy.*
- 2. *Catholike.*
- 3. *Knit in a communion.*

Her prerogatiues are likewise three:
- 1. In the soule, *remission of sinnes.*
- 2. In the body, *resurrection of the flesh.*
- 3. Both in bodie and soule, *life euerlasting.*

The word, *Credo*, must be repeated in this article: but the preposition [n] *(In)* omitted, by which the Creator is distinguished from the creatures, and things pertaining to God from things pertaining to men. It is said, *I beleeue in God, in the Sonne, in the holy Ghost*: but in all the rest, where the speech is not of the *Godhead*, *(In)* is not added. *I beleeue there is an holy Church*, as a companie gathered to God, not in the Church as God. So the best copies and the [o] worst too, reade.

[n] *Russin. & Thomas 22ᵉ. quæst.1. art.9.*

[o] *Catechis. Concil. Trident. Bellarm. ledesma.*

Church is vsed in a sense
- *Ciuill*, for an ordinarie assembly: *Acts* 19. 32.39.
- *Ecclesiasticall*, for
  - Holy places, 1. *Cor.* 14.34.
  - Holy persons,
    - *Seuerally*; for euery faithful persō is the Church of God, 1. *Cor.* 3.16.
    - *Ioyntly*, gathered together.

In
- One house: *Rom.* 16.5.
- One citie or countrie: the Church of *Sardi*, *Ephesus*: *Apocal.* 3.
- The whole world; as in this article.

For

For all men and Angels elected to life euerlasting, and made one in Christ.

It hath the name both in Greeke and Latine of [p] calling out and seuering from other, as being indeed a [q] *chosen and peculiar people*: [r] κλητοὶ, *quasi* ἐκκλητοι.

Not Churches, but Church.] Because all the congregations of the faithful in the whole world make but [t] one only Church. For as a kingdome diuided into many shires, and more townes, is called one, because it hath one and the same King, one and the same law: so the Church is one, [u] because it liueth by one and the same spirit, and is ruled by one and the same Lord, and professeth one and the same faith: not one as tied vnto one place, much lesse vnto one person; as the Papists iniuriously confine it: for as all of them make the *Catholike Church* to be nothing else but the *Romane Church*; so some of them haue made the *Romane Church* nothing else but the *Pope*. *Papa virtualiter est tota ecclesia*, saith [x] *Harueus in lib. de potestate Papæ, cap.* 23. As the tumultuous *Anabaptists* had framed a Church like [z] *Plinies Acephali*, all bodie and no head: so the *Romish* parasits haue built a Church like the [y] *Toadstoole*, all head and no bodie. See Epistle *Dom.* 17. *post Trinit.*

Holy.] There are many wicked in the Church, and the best men haue some faults; how then is it holy? [z] *Luther* answereth in a word: If I looke vpon my selfe, or my neighbour, I cannot perceiue that the Church is holy: but if I looke vpon Christ, who tooke away the sins of the world, then I see it all holy. It is said well, *I beleeue*: for we cannot see this holinesse ouershadowed with manifold infirmities outwardly, though the Kings [a] daughter is all glorious inwardly.

[b] Sanctified by the washing of water through the word, that is, made cleane from all sinne by the precious blood of Christ, which is daily presented vnto vs both in the Word and in the Sacraments.

[p] *Ecclesia Augustin. exposit. epist. ad Rom. tom. 4. fol.* 833.
[q] 1. *Pet.* 2. 9.
[r] *Ruæanus loc. com. tit. eccles. & Melchior Canus loc. com. lib.* 4. *cap.* 2.
[t] *Cantic.* 6. 8.
[u] *Ephes.* 4. 5.
[x] *B. Iewel.* 6. *part. defence of apolog. fol.* 610.
[z] *Lib.* 7. *cap.* 2. *Nat. hist.*
[y] *Plautus in Trinum act.* 4. *sc.* 2.
[z] *Loc. com. tit. ecclesia.*
[a] *Psal.* 45. 14.
[b] *Ephes.* 5. 26.

The Church then is holie three waies in respect:

1. *Of her* [c] *head:* which is most holie; like as one that hath a faire face is said to be a faire man, albeit hee haue some crooked finger, or goutie toe.
2. *Of her faith:* which is holy, *formaliter & effectiuè:* an [d] vndefiled law conuerting the soule, in it selfe holy: which forbids nothing but that which is euill, & doth not enioyne any thing but that which is good, and making other holy: being the [e] power of God vnto saluation.
3. *In regard of her life:* which is holy, [f] free from sinne [g] raigning and condemning: euen in this world made holie by sanctification partially: by imputation of righteousnes perfectly.

This must be construed of the Church visible, the triumphant part whereof is most holy, the militant more holie, then *Infidels, Iewes, Turkes, Heretikes,* and other out of the Church, who cannot enioy the gift of sanctification: I say more holie, because in this life we receiue (saith [h] *Paul*) *but the first fruits of the spirit, not the tenths of the spirit,* saith [i] *Luther:* and therefore [k] *Christianus non est in facto, sed in fieri:* not [l] so perfect, but that hee neede to stoope vnder mercie.

Now for the Church visible: that is a field wherein are Tares as well as wheate, and both must grow together vntill the great harueſt, *Matth.* 13. compared to the Moone, *Reuel.* 12. 1. sometime decreasing, sometime increasing: but when it is in the full it hath some spots: and therefore *Brownists* and [m] *Anabaptists* obtrude more perfection vpon the Church then God requires.

Heauen hath none but good, Hell none but bad, Earth both good and bad. [n] *Cum sub specie studij perfectionis, imperfectionem nullam tolerare possumus, aut in corpore, aut in membris*

[c] *Rom.* 12. 5. *Ephes.* 1. 23.
[d] *Psalm.* 19. 7.
[e] *Rom.* 1. 16.
[f] *Caluin. Catechis.*
[g] 1. *Epist. Iohn.* 3. 9. *Renatus non facit peccatum quia patitur potius, vti Bernard.*
[h] *Rom.* 8. 23.
[i] *Vbi supra.*
[k] *Idem ibidem tit. de profectu in Christianismo.*
[l] *Church of Scot. in exposit. of the Creede.*
[m] *Caluin aduersus Anabaptist. art.* 2.

membris ecclesiæ: tunc diabolum nos tumefacere superbia, & hypocrisi seducere moneamur.

Catholike.] This word is vsed sometime for *Orthodoxall*; in which sense [n] *Pacianus* said, *Christian is my name, Catholike my surname.* So *Rome* was, *England* is, a *Catholike church.* But it properly signifieth *vniuersall*, as heere: because [o] extended to all places, and all times, and all persons, not only those who are now liuing, but also those who haue been from the beginning, and shall be to the end of the world. So that to say the Romane Catholike Church, is like the by-word of *Kent and Christendome:* all one as to say, the particular, or the speciall generall Church.

[n] *Baronius annal. tom. 1. fol 310.*
[o] *Chrysost. in 4. ad Ephes.*

From this naturall acception ariseth that other borowed, as in the Creede of *Athanasius: Hæc est fides Catholica:* that is, [p] *quod vbique, quod semper, quod ab omnibus creditum est.* The Catholike faith is that which is taught [q] all men: *Matth.* 28.19. *Marke* 16.15. in all places, *Rom.* 10.18. at all times, 2. *Cor.* 1.19. And *Psal.* 119. *Thy word O Lord endureth for euer, and thy truth also from generation to generation.*

[p] *Vincentius Lirinensis contra hæres cap. 3*
[q] *Melchior Canus loc. com. lib. 4. cap. vlt.*

[r] *Fides est vides in ijs quæ non vides*, an [s] euidence of things not euident. So that the Church wee must beleeue is Catholike; not sensible, subiect to view: but inuisible, an obiect of faith.

[r] *August. tract. 40 in Iohan.*
[s] *Heb.* 11.1.

Communion of Saints.] The Churches third propertie, which [t] expoundeth the two former: *I beleeue the Catholike Church* [u], to wit, *the communion of Saints.* If a communion, then Catholike; if Saints, then holy.

[t] *Erasmus in Symb.*
[u] *Church of Scot. expos. of the Creede.*

This communion hath two parts: fellowship
- *Of the members with the head*, because euery Christian hath interest in all the benefits of Christ, who is not a garden flower priuate for a few, but [x] the Rose of the field common to all: and therefore S. *Iude* calles his grace, the *Common saluation.*
- *Of the members one with another: and it is either of the*
  - Liuing, with the liuing.
  - Dead, with the liuing.

[x] *Cant.* 2.1

As in the naturall bodie: ſo in the Church, Chriſts myſticall bodie, there is a perpetuall ſympathie betweene the parts: [y] if one member ſuffer, all ſuffer with it; if one bee had in honour, all reioyce with it.

[y] 1. Cor. 12.

[z] Loc. com. tit. de Chriſtiano.

[z] *Martin Luther* ſaid well and wittily, that *a Chriſtian is a freeman, and bound vnto none.* And againe, *that he is a diligent ſeruant and vaſſall vnto all. Verè vir omnium horarum, omnium operum, omnium perſonarum:* becomming al things, vnto all men, that he may winne them vnto Chriſt. As that *Antechriſtian* in ſtile, ſo the Chriſtian is in deed: *Seruus ſeruorum Dei.*

There is a knot of fellowſhip alſo betweene the dead Saints and the liuing. They pray to God for our good in [a] generall: and we praiſe God for their good in particular. I ſay we praiſe God in his [b] Saints particularly, for giuing *Mary, Peter, Paul,* ſuch eminent graces on earth: and now ſuch vnſpeakable glorie in heauen. In affection and heart we [c] conuerſe with them, alway deſiring to bee diſſolued, and to be with Chriſt.

[a] *Apocal.* 6.10.

[b] *Laudate deũ in ſanctis. Pſal.* 150.1. *vt Auguſt. Hierom. &c.*

[c] *Philip.* 3.20. *The Churches firſt prerogatiue.*

Remiſſion of ſinnes.] All of vs are borne in ſinne, *prius damnati, quam nati,* (ſaith *Bernard*) and after increaſing wee grow from euill to worſe, vntill our ſinnes are remitted by Gods grace, conueied vnto vs in the Church by his holie word and Sacraments: it is a *remiſſion,* not a *ſatisfaction*; a work not of our merit, but of Gods mercie, who beholding vs in Chriſt, reputes our ſinnes as no ſinnes. *I* [d] *haue put away thy tranſgreſſions as a cloud, and thy ſinnes as a miſt. ſo remitted as if they neuer were committed. Agnus Dei qui tollit peccata mundi,* [e] *dimittendo quæ facta ſunt, & adiuuando ne fiant. & perducendo ad vitam vbi omnino fieri non poſſunt.*

[d] *Eſay* 44.22.

[e] *Lomb. ſent. lib.* 4. *diſt.* 18.

Sinnes in the plurall, be they neuer ſo many for quantitie: neuer ſo grieuous for qualitie. Say not with *Caine* [f], My ſin is greater thẽ can be pardoned; but with [g] *Paul,* All things worke for the beſt vnto them who loue God. Remember (ſaith [h] *Luther*) the ſpeech of God to *Rebecca: Maior ſeruiet minori:* The greater ſhall ſerue the leſſer. Our ſpirituall enemies are ſtronger, and our ſinnes are greater then wee; yet they ſhall ſerue for our good: the greater ſhall ſerue the

[f] *Gen.* 4.13.

[g] *Rom.* 8.28.

[h] *Loc. com. tit. de vulneribus conſcier.*

the leſſer, I beleeue the remiſſion of ſinnes. A very great benefit, becauſe this pardon is our ſoules life.

Whereas the wages of ſin is death of { k Bodie, which is the *temporall* / l Soule, which is the *ſpirituall* / m Body & ſoule, which is *eternall* } death.

See the Epiſtle *Dom. 7. poſt Trinit.*

Reſurrection of the bodie.] The whole Creed in groſſe, and euery parcell argueth a reſurrection: as n *Eraſmus* aptly. This one article is the *Baſis* of all the reſt: o for if there bee a God almightie, then hee is iuſt; and if iuſt, then another reckoning in another world, where good men ſhall be rewarded, and euill condignely puniſhed. If a Ieſus Chriſt who is our Sauiour, then hee muſt p diſſolue the workes of Satan, which are ſinne and death: if an holy Ghoſt, then all his hallowed temples, who did glorifie him heere, ſhall bee glorified of him hereafter. If a Church which is holy, then a remiſſion of ſinnes, a reſurrection of the bodie, a life euerlaſting, that all ſuch as haue been ſubiects in his kingdome of grace, may likewiſe be Saints in his kingdome of glorie: q for as God is *principium effectiuum in creatione, refectiuum in redemptione*: ſo, *perfectiuum in retributione.*

Life euerlaſting.] The chiefe good, and laſt end which we gaine by being in the Church. All men on earth haue *life*, but not *euerlaſting*; the damned in hell endure that which is euerlaſting, yet not a life, but an eternall death, as being perpetually tied vnto torments, enforced euer to ſuffer that they would not, neither can they doe any thing that they would: only the Church elected by the Father, redeemed by the Sonne, ſanctified by the holy Ghoſt, ſhall enioy life euerlaſting; not by purchaſe or inheritance, but by r donation and franke almaine. The ſpirituall hand which apprehends this deede of gift is faith: and therefore begin well with *I beleeue in God*, and continue well in being a member of his *Holy Catholike Church*, and thou ſhalt be ſure to end well with *euerlaſting life.*

Amen.] Our aſſent to the Creed, ſignifying hereby that all which we haue ſaid is f true and certaine.

O Lord increaſe our faith.

Ruth.

i *Rom. 6. 23.*
k *Rom. 5. 12.*
l *1. Tim. 5. 6.*
m *Ezech. 33. 11.*
n *In ſymbol.*
o *Athenagoras lib. de reſur. mortuorum. The ſecond prerogatiue.*
p *1. Ioh. epiſt. 3. 8.*
q *Io. Combis compend. Theolog. lib. 4. cap. 1. The third prerogatiue.*
r *Luke 13. 32.*
f *2. Cor. 1. 20.*

Ruth 2.4.

THe *Noneliſts* haue cenſured this, and other like Suffrages, as [t] *ſhort cuts or ſhreddings, rather wiſhes, then prayers.* A rude ſpeech, which ſauoureth of the ſhop, more then of the ſchoole: for our Church imitated herein the meeke [u] Publicane, *O God be mercifull to me a ſinner:* and the good womã of [x] Canaan, *Haue mercie on me O Lord:* and deuout [y] *Bartimæus*; *O ſonne of Dauid take pitie on me.* Theſe ſhort ſhreddings and liſts are of more value then their Northren broad cloath: the which (as wee ſee) ſhrinkes in the wetting: whereas our ancient cuſtome hath continued in the Church aboue 1200 yeeres: for *Auguſtine* writes, [z] *epiſt.* 121, that the Chriſtians of *Egypt* vſed in their *Liturgie* many prayers, euery one of thẽ being very ſhort, *raptim quodãmodo* [a] *eiaculatas*, as if they were darts throwne out with a kind of ſudden quicknes, leſt ỹ vigilant and erect attention of mind, which in deuotion is very requiſite, ſhould be waſted and dulled through continuance, if their prayers were few, and long. *Nam plerumq́, hoc negotium plus gemitibus quàm ſermonibus agitur, plus fletu quàm affatu*, ſaith the ſame Father in the ſame place. Peruſe that learned epiſtle, for it is a ſufficient apologie both for the length of our whole ſeruice, as alſo for the ſhortnes of our ſeuerall prayers. If *Auguſtine* now liued, and were made vmpire betweene the *Noneliſts* and vs, he would rather approue many ſhort praiers in *England*, then thoſe two long praiers, one before, and the other after ſermon, in *Scotland* and *Geneua*.

For this particular *Dominus vobiſcũ*, it is taken out of the ſecond chapter of *Ruth*: an vſuall ſalutation among Gods people: *Iudges* 6.12. *Luke* 1.28.

And therefore the like among vs, as *God ſaue you: God bleſſe you: God ſpeed* &c. are not idle complements, or taking Gods holy name in vaine: but Chriſtian and commendable duties. See Goſpell *Dom.* 6. *poſt Trinit.* and Goſpell on the *Annunciation*.

This and the like *ſalutations* or *benedictions* in the time of diuine ſeruice betweene the Prieſt and people, are of great antiquitie,

[t] *T. C. lib.* 1. *pag.* 138. *& lib.* 3. *pag.* 210

[u] *Luke* 18.13.

[x] *Mat.* 15.22.

[y] *Mark* 10.48.

[z] *cap.* 10. *eiuſdem.*

[a] *Huiuſmodi quid Bernardus etiam ſer.* 16. *in Pſalm. Qui habitat.*

antiquitie, and good vſe. For in the *Liturgies* of S. *Iames*, *Baſil*, *Chriſoſtome*, and that of the [b] *Æthiopians*, I find that the Prieſt was wont to ſay, *Pax vobis*: and the people replied, *Et cum ſpiritu tuo*. In that old Liturgie of *Spaine*, called [c] *Mozarabe*, becauſe the Chriſtians were mingled with Arabians, it is enioyned that the Prieſt ſhould ſay, *Dominus vobiſcum*, as in our booke; and the people, as ours, anſwered, *Et cum ſpiritu tuo*. Againe, *Adiuuate me fratres in orationibus veſtris*, and the whole companie replied, *Adiuuet te Pater, filius, ſpiritus ſanctus*. It is reported by [d] *Bellarmine* and [e] *Triſtenhemius*, that one *Petrus Damianus* hath written an whole booke of this argument, intituled, *Dominus vobiſcum*: in which (as it ſhould ſeeme) ſundrie needleſſe queſtions are diſcuſſed; he liued in the daies of *William the Conquerour*, therefore thought probable that it was vſed in the Latine Church euer ſince their *Liturgie* was compoſed by *Damaſus*, about the yeere 376: deduced out of the Greeke Churches into the Romane, as [f] *Beatus Rhenanus*, and Maſter [g] *Fox* coniecture.

[b] *Bibliothec. pat. tom. 4. col. 111.*

[c] *Ibid. col. 108.*

[d] *Lib. 2. de Miſſa cap. 16.*

[e] *Lib. de ſcriptor. Eccleſiaſt. fol. 51.*

[f] *Annot. in Tertull. de Corona militis.*

[g] *Acts and Monuments, fol. 1274. 1275.*

Cum ſpiritu tuo.

THe peoples anſwere, *Cum ſpiritu tuo*, is taken out of the ſecond [h] Epiſtle of *Paul* to *Timothie*: *The Lord Ieſus Chriſt be with thy ſpirit*. It anſwereth the reapers anſwere to *Boaz*; *The Lord bleſſe thee*. Theſe mutuall ſalutations [i] inſinuate ſweete agreement and loue betweene the Paſtor and pariſhioners: it is the Miniſters office to begin, and the peoples dutie to correſpond in good affection and kindnes: for loue is the adamant of loue. When the Miniſter is a *Paul*, the people muſt be Galatians, *if it were* [k] *poſſible, willing to pull out their eyes, and to giue them for his good*: [l] not onely to reuerence his place, but alſo to loue his perſon.

[h] *Cap. 4. ver. 22*

[i] *Durandus rational. diuin. lib. 4. cap. 14. §. 5.*

[k] *Galat. 4. 15.*

[l] *Caluin. in loc. ad Galat.*

A Paſtor cannot vſe to the people a better wiſh then, *The Lord be with you*. For [m] if God be with them, who can be againſt them? and the people cannot make a fitter replie, then, *with thy ſpirit*. For (as *Plato* diuinely ſaid) euery mans ſoule is himſelfe.

[m] *Rom. 8. 31.*

Againe, foraſmuch as *God is a ſpirit* [n], *and ought to bee*

[n] *Ioh. 4. 24.*

worſhipped in ſpirit; it is meete we ſhould performe this ſpirituall ſeruice with all earneſt contention and intention of ſpirit. See *Magnificat.*

Chriſt promiſed, *Matth.* 18. to bee with vs in our deuotion, *in the middeſt of vs*, when wee meete to pray. But, [o] as *Euſebius Emiſſenus* obſerueth, how ſhall God be in the middeſt of thee, when as thou art not in the middeſt of thy ſelf? *Quomodo erit deus in medio tui, ſi tecum ipſe non fueris?* If the aduocate ſleepe, how ſhall the Iudge awake? No maruell if thou loſe thy ſuite, when as in praying thou loſeſt thy ſelfe.

Prayer is the Chriſtians gunſhot (ſaith [p] *Luther*) *Oratio, bombarda Chriſtianorum.* As then a bullet out of a gun: ſo prayers out of our mouth, can goe no further then the ſpirit doth carrie them: if they be [q] *Timida*, they cannot flie far: if *Tumida*, not pearce much; only feruent and humble deuotion hitteth the mark; penetrating the walles of heauen, albeit they were braſſe, and the gates iron.

The Church hath placed theſe mutuall reſponſories at the very beginning of our prayers after the Leſſons and Confeſſion of faith: becauſe [r] Chriſt ſaid, *Without me ye can doe nothing.* Wherefore the Church, as I haue ſhewed, begins her prayers at the firſt with, *O Lord open thou our lips:* and here praying afreſh, *The Lord be with you*; begins, I ſay, with, *The Lord be with you*, and ends with, *through Ieſus Chriſt our Lord.* Signifying hereby that Chriſt is [s] *Alpha* and *Omega*, the firſt and the laſt, without whom we can neither begin well, nor end well. And this is the reaſon why the Church after this interchangeable ſalutation, enioynes vs to pray, *Lord haue mercie vpon vs: Chriſt haue mercie vpon vs: Lord* &c. vſing an earneſt repetition (as I coniecture) rather to preſſe this one point, then (as [t] other write) to notifie the three diuine perſons.

And it is worth obſeruing, that we conclude theſe ſhort Suffrages, as we began: for as in the firſt we deſire the Lord *to be with vs and our ſpirit*; ſo likewiſe in the laſt, that *hee would not take his holy ſpirit from vs*, but accompanie the whole Church vnto the end and in the end.

I am occaſioned in this place iuſtly to defend the peoples

anſwering

[o] *Ser. de eo, vbi duo aut tres.*

[p] *Loc. com. tit. inuocat.*

[q] *Bernard. ſer. 4 de Ieiunio & orat.*

[r] *Iohn* 15. 5.

[s] *Apocal.* 1. 8.

[t] *Belethus lib. de Diuinis officijs, cap.* 36.

anſwering the Miniſter aloud in the Church. The beginning of which interlocutorie paſſages, is aſcribed by [u] *Platina* to *Damaſus Biſhop of Rome*; by [x] *Theodoret* to *Diodorus Biſhop of Antiochia*; by [y] *Walafridus Strabo* to *S. Ambroſe Biſhop of Millane*: all which liued 1100 yeeres before the Church was acquainted with any French faſhions: and yet *Baſil, epiſt. 63.* alleageth that the Churches of *Egypt, Lybya, Thebes, Paleſtina, Phœnicians, Syrians, Meſopotamians*, vſed it long before. [z] *Socrates* and [a] *Strabo* write, that *Ignatius*, a ſcholler vnto [b] Chriſts owne ſchollers, is thought to be the firſt author hereof. If any ſhall expect greater antiquitie and authoritie, wee can fetch this order euen from the quier of heauen: *I ſaw the Lord* (ſaid [c] *Eſay*) *ſet on an high Throne, the Seraphims ſtood vpon it, and one cried to another, ſaying, Holy, holy, holy, Lord God of hoſts, all the world is full of his glorie.*

Bleſſed ſpirits in praiſing God anſwere one another interchangeably: though vnhappie ſcornefull ſpirits vnmannerly terme this cuſtome, [d] *Toſſing of ſeruice*. But it may be ſaid of them, as [e] *Hierome* wrote of *Heluidius*: *Exiſtimant loquacitatem eſſe facundiam, & maledicere omnibus bona conſcientiæ ſignum arbitrantur.*

[u] *In vita Damaſ.*
[x] *Lib. 2. hiſt. cap. 24. Magdeburg. cent. 4. col. 897.*
[y] *Lib. de rebus Eccleſ. cap. 25. alludens ſorſitan ad hexam. Ambroſ. lib. 3. cap. 5.*
[z] *Eccleſiaſt. hiſt. lib. 6. cap. 8.*
[a] *Vbi ſupra.*
[b] *Hierom. catalog. ſcript. Eccl. in vita Ignat. Muſcul. in Mat. 26. 30 thinkes that Chriſt and his Apoſtles vſed it.*
[c] *Cap. 6. 3.*
[d] *T. C. lib. 1. pag. 203.*
[e] *Lib. contra Heluidium in initio.*

The Magnificat.

Luke 1. 46. *My ſoule doth magnifie the Lord.*

THis Hymne is nothing elſe, but a *grace, for grace*: great thankes, for great things receiued of the Lord. Wherein obſerue the * *manner* and *matter* of the Virgins exultation: or a thankſgiuing in the two former verſes: and a reaſon in the reſt, *For he hath regarded* &c.

I purpoſe to ſift euery word of the former part ſeuerally: and becauſe there is (as * *Luther* ſaith) great Diuinitie in pronounes, I will firſt examine ỹ pronoune *My*: my ſoule, my ſpirit, my Sauiour. It is not enough ỹ other pray for vs, except our ſelues praiſe God for our ſelues. He that goeth to Church by an attorney, ſhal go to heauẽ alſo by a proxie.

* *Modus & cauſa, Gorran. in locum.*

* *Com. in 1 Galat. verſ. 4. My.*

There is an old [f] Legend of a Merchant, who neuer would go to Maſſe: but euer when he heard the *Saints bell*, he ſaid to his wife, Pray thou for thee and me. Vpon a time he dreamed that he and his wife were dead, and that they knocked at heauen gate for entrance: S. *Peter* the porter (for ſo goeth the tale) ſuffred his wife to enter in, but thruſt him out, ſaying, *Illa intrauit pro ſe & te:* as thy wife went to Church for thee, ſo likewiſe ſhe muſt goe to heauen for thee. The morall is good, howſoeuer the ſtorie be bad: inſinuating that euery one muſt haue both a *perſonalitie* of faith, *my Sauiour:* and a *perſonalitie* of deuotion, *my ſoule, my ſpirit.* [g] *Officium* is *efficium*, it is not enough that the maſter enioyne his familie to pray, or the father heare his child pray, or the Teacher exhort his people to pray: but as euery one hath taſted of Gods bountie, ſo euery one muſt performe this dutie, hauing oile of his [h] owne in his owne lampe, ſaying and praying with the bleſſed Virgin, *My ſoule, my ſpirit.*

[f] *Menſa philoſophica fab. de mercator.*

[g] *Ambroſ. lib. 1. de offic. cap. 3*

[h] *Matth. 25. 4.*

Soule.

Soule. As if ſhe ſhould thus ſpeake, Thy benefits O Lord are ſo good, ſo great, ſo manifeſt, ſo manifold, [i] that I can not accord them with my tongue, but only record them in my heart. It is truly ſaid, he loues but little, who tels how much he loues: and ſo ſurely hee praiſeth God but little, who makes it a long toyle and a lip-labour only. *Mark 7. 6. This people honoureth me with their lips, but their heart is farre from me.* God who gaue all, will haue all, and yet aboue all requireth the ſoule. [k] *Sonne giue me thy heart:* for that alone commands all other members, as the [l] *Centurion* did his ſouldiers. It ſaith to the foote, goe, and it goeth; vnto the hand, come, and it commeth; vnto the reſt, doe this, and they do it. It doth bend the knees, and ioyne the hands, and lift vp the eye, compoſeth the countenance, diſpoſeth of the whole man: and therefore as that other [m] *Mary* choſe the better part, ſo this *Mary* beſtowed vpon God her beſt part, *her ſoule did magnifie, her ſpirit reioyced.*

[i] *Beda in loc.*

[k] *Prou. 23. 26.*

[l] *Matth. 8. 9.*

[m] *Luke 10. 42.*

Some Diuines expound theſe words ioyntly, ſome ſeuerally. The word ſpirit is vſed in the holie Scripture ſometime for the whole ſoule. 1. *Cor.* 7. 34. The woman vnmaried

tied careth for the things of the Lord, that she may be holie both in bodie and in spirit; that is, [n] in soule.

So S. *Augustine* thinks that these two words here signifie the same, because the latter phrase, *my spirit reioyceth in God my Sauiour*, is nothing else but an exegesis of the former, *my soule doth magnifie the Lord*: insinuating by this repetition, *my soule, my spirit*, that her deuotion was not hypocriticall, but cordiall and vnfained. It is obserued in nature, that the Fox doth nip the necke, the Mastiue the throate, the Ferret the liuer, but God especially careth for the heart: being (as *Ambrose* speakes excellently) *Non corticis, sed cordis deus.*

And therefore *Mary* was not content to praise the Lord from the rine of her lips only, but also from the roote of her heart. So [o] *Dauid* did pray, *Praise the Lord O my soule, and all that is within mee praise his holy name.* So [p] *Paul* would haue vs pray: *Sing to the Lord with a grace in your hearts.* And so the Church doth desire that the Priest (who is the mouth of the people) should pray, *The Lord be with you*, saith the Minister, and the whole congregation answereth, *And with thy spirit.* [q] Heereby signifying that this holy businesse ought to be performed with all attention and intention of spirit.

Diuines interpreting these two seuerally, distinguish betweene *soule* and *spirit*: and so doth the Scripture, 1. *Cor.* 15.45. *The first man Adam was made a liuing soule, the last Adam a quickning spirit.* Soule is that, by which we liue naturally: spirit is that, by which wee liue through grace supernaturally. Or ([r] as other) soule signifieth the will, and spirit the vnderstanding: as *Heb.* 4.12. *The word of God is liuely and mightie in operation, and sharper then any two edged sword, and entreth thorow euen vnto the diuiding asunder of the soule and spirit*: that is, [s] of the will and vnderstanding.

So that *Mary* saying heere, my soule and my spirit, doth intimate that she did praise the Lord with attention in her vnderstanding, and deuotion in her affection. They praise God with halfe an heart, who either hauing deuotion, want vnderstanding: or else indued with vnderstanding, want deuotion: and so while men pray with the soule with-

[n] *Ambros. com. in locum.*

[o] *Psal.* 103.1.

[p] *Coloss.* 3.16.

[q] *Carolus magnus fragment. de ritibus eccl. veteris, Cassander Liturgica, cap.* 21.

[r] *Caluin. in loc.*

[s] *Beza in loc.*

out a ſpirit, or with the ſpirit, without a ſoule, their heart is
r Oſe 10. cap. 2. diuided (as the Prophet r *Oſe: Diuiſum eſt cor eorum:*) and God hath but one part, happily the leaſt peece.

The line then to be drawne from this example is, firſt that wee pray with our heart: ſecondly, with our whole heart, with all our ſoule, with all our ſpirit.

Doth. *Doth*] In the preſent. For as a gift to man, ſo glorie to God, is moſt acceptable when as it is ſeaſonable: not deferred, but conferred in time. u *Gratia quæ tarda eſt, ingrata eſt gratia.* x *Proprium eſt libenter facientis, citò facere.*

u Auſonius epigram. 84.
x Seneca lib. 2. de beneficijs cap. 5.

Magnifie. *Magnifie.*] The word ſignifieth highly to commend, and extoll: *Magnum facere*, to make great. Now God is *optimus maximus*, alreadie moſt great, and therefore cannot be made more great in regard of himſelfe: but all our vilifying and magnifying the Lord is in reſpect of others only.

When wee blaſpheme the moſt holy name of God, as much as in vs lieth, we leſſen his greatnes: when we bleſſe his name, ſo much as in vs is, we magnifie his glorie, making that which is great in it ſelfe, to bee reputed great of other. As y one fitly, *Magnificare nihil aliud eſt niſi magnum ſignificare.*

y Lexie. Theol. verb. magnificatio.

This magnifying conſiſts in our conuerſation eſpecially. *Noli* (ſaith z *Auguſtine*) *gloriari quia lingua benedicis, ſi vita maledicis.* a Haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you, may by your good workes, which they ſhall ſee, glorifie God in the day of the viſitation.

z In Pſal. 133.
a 1. Pet. 2. 12.

God is magnified of vs (as b *Ambroſe* and *Origen* note) when as his image is repaired in vs. c He created man according to his likenes: that is, as d *Paul* doth interpret it, *in righteouſnes and holines.* So that the more grace we, the more glorie God: he doth appeare greater in vs, albeit he cannot be made greater by vs. He doth not increaſe, but we grow from grace to grace, from vertue to vertue: the which ought principally to ſtirre vs vp vnto this dutie, for that our ſelues are magnified, in magnifying him: as *Mary* ſheweth heere, *My ſoule doth magnifie the Lord*, verſ. 46. And, *The Lord hath magnified me*, verſ. 49. f *Qui maledicit domino, ipſe minuitur,*

b Com. in Luc. lib. 2. cap. 1.
c Gen. 1. 26.
d Epheſ. 4. 24.
f Auguſtin. in Pſal. 66.

minuitur, qui benedicit, augetur: prior eſt in nobis benedictio domini, & conſequens eſt, vt & nos benedicamus domino: illa pluuia, iſte fructus.

The Lord.] *Lord* is a name [g] of might, *Sauiour* of mercie. *Mary* then (as [e] *Auguſtine* and [h] other obſerue) praiſeth him alone, who is able to helpe, becauſe the *Lord*; and willing, becauſe a *Sauiour*.

And my ſpirit] [i] Such as diſtinguiſh betweene ſoule and ſpirit, make this a reaſon of the former verſe: *My ſpirit hath reioyced in God my Sauiour*, and therefore *my ſoule doth magnifie the Lord*: according to that of S. [k] *Iames*; *Is any merrie? let him ſing.* So that this exultation of *Mary*, cauſed her exaltation of God.

Inward reioycing in ſpirit is a great ſigne of a good conſcience, [l] *which is a continuall feaſt.* The wicked are often merrie, ſometime mad merrie: but all is but from the teeth outward. For (as [m] *Salomon* ſpeakes) *euen in laughing the heart is ſorrowfull, and the end of mirth is heauineſſe.* But the good man (as the Virgin here) *reioyceth in ſpirit*: all worldly meriments are more talked of then felt, but inward ſpirituall reioycing is more felt then vttered.

It is (as the [n] Scripture calles it) a *Iubilation*, an exceeding great ioy, which a man can neither ſuppreſſe, nor expreſſe ſufficiently. [o] *Nec reticere, nec recitare*: for howſoener in the Court of Conſcience there bee ſome pleading euery day; yet *the godly make it Hilary Terme all the yeere.* See Goſpell *Dom.* 1. *Aduent*: & *Dom.* 9. *poſt Trinit.*

In God] Happily the ſpirit of the moſt wicked at ſometime doth reioyce, yet not in God, nor in good: but in villanie, and vanitie. *Prou.* 2. 14. *They reioyce in doing euill, and delight in frowardnes*: whereas in the good man the ioyes obiect is alway good, goodneſſe it ſelfe, God himſelfe. *Dauid delights in the Lord, Mary reioyceth in God.* And this is ſo good a ioy, that [p] *Paul* ſaith, *Reioyce in the Lord alwaies, and againe I ſay reioyce.* We may reioyce in our friends, in our health, in our preferment, in our honeſt recreation, in many other things, *præter Deum*, beſide God: yet in all, *propter Deum*, for God, ſo farre forth as they ſhall encreaſe our ſpirituall reioycing

The Lord.
[g] 1. *Cor.* 8. 6.
[h] *Maldonat. in locum.*

Spirit.
[i] *Caluin. & Marlorat. in locum.*
[k] *Iames* 5. 13.

[l] *Prou.* 15. 15.
[m] *Prou.* 14. 13.

[n] *Zachar.* 9. 9.
[o] *Ananymus in Pſal.* 46.

In God.

[p] *Philip.* 4. 4.

q Galat.6.14. reioycing in the Lord. *God forbid* (ſaith q *Paul*) *that I ſhould reioyce in any thing but in the croſſe of Chriſt.* In any thing in comparison of this, in any thing which might hinder this, and yet in all things for this. See the Epiſtle *Dom.4. Aduent.*

Sauiour. *Sauiour.*] To conſider God as a ſeuere Iudge would make our hart to tremble: but to conſider him in Chriſt, in whom he is well pleaſed, is of al ghoſtly comfort the greateſt. And therefore if we deſire to reioyce in ſpirit, let vs not behold God in the glaſſe of the Law, which makes him a dreadfull Iudge: but in the glaſſe of the Goſpell, which ſhewes him a mercifull Sauiour.

In euery Chriſtian there are two contrarie natures; the fleſh, and the ſpirit: and that hee may be a perfit man in Chriſt, he muſt ſubdue the one, and ſtrengthen the other: the Law is the miniſtrie of death, and ſerueth fitly for the taming of our rebellious fleſh: the Goſpell is the power of God vnto life, containing the bountifull promiſes of God in Chriſt, and ſerueth fitly for the ſtrengthning of the ſpirit. It is p oyle to powre into our wounds, and water of life to quench our thirſtie ſoules. As in name, ſo in nature, the *Goodſpell*, or the *Ghoſtſpell*, that is, the word and ioy for the ſpirit. *Mary* then had good cauſe to q adde this epithete *Sauiour*, vnto God: *My ſpirit reioyceth in God my Sauiour*

p Luke 10.34. *The Law as wine to ſearch, the Goſpell as oyle to ſupple.*

q Caluin in loc.

My Sauiour.] We note two concluſions out of this pronoune: the firſt againſt ſome Papiſts; the ſecond againſt all Papiſts. r Some popiſh writers affirme, that *Mary* was conceiued and borne without originall ſinne, and that ſhe liued and died without actuall ſinne: contrary to the Scripture, *Rom.3.9. Gal.3.22.* So s that in honouring the feaſt of her conception and natiuitie, with the ſingular priuiledge of Chriſt, they worſhip an Idoll, and not her. For an Idoll (as t *Paul* diſputes) *is not bing in the world*: and ſo is that man or woman conceiued without ſinne, except Chriſt, who was conceiued by the holy Ghoſt: as none other euer was, or ſhall be.

r Swarez tom.2 in tertiã Thom. diſput.3. & 4.

s D. Fulk Annot. in Mat. 1.

t 1.Cor.8.4.

u They ground this aſſertion vpon a place of *Auguſtine:*

u Lombard.3. ſent. diſt.3. Bellar. de amiſſione gratiæ, lib.4. cap.15.

ſine: [x] *Excepta ſancta virgine Maria, de qua propter honorem domini, nullam prorſus cum de peccatis agitur, habere volo quæſtionem.* Anſwere is made, that *Auguſtine* elſewhere concludes all vnder ſinne(though he did in that place forbeare to rip vp the faults of the mother in honour of her ſonne) for in *lib* 5. [y] *cap.*9. againſt *Iulian* the *Pelagian*, he doth intimate that *Maries* bodie was ſinfull fleſh, concluding peremptorily; [z] *Nullus eſt hominum præter Chriſtum, qui peccatum non habuerit grădioris ætatis acceſſu: quia nullus eſt hominum præter Chriſtum, qui peccatum non habuerit infantilis ætatis exortu.* So likewiſe, [a] *lib. de ſancta Virginitate, cap.*3. *Beatior Maria percipiendo fidem Chriſti, quàm concipiendo carnem Chriſti: nihil enim ei materna propinquitas profuiſſet, niſi fœlicius Chriſtum corde, quàm carne geſtaſſet.* And in his [b] Treatiſe, *de fide ad Petrum* (for the *Papiſts* admit that booke) *Firmiſſime crede, & nullatenus dubites, omnem hominem qui per concubitum viri & mulieris concipitur, cum peccato originali naſci, & ob hoc natura filium iræ.* Thus *Auguſtine* expounds, and anſwers *Auguſtine.*

[x] *De nat. & gratia, contra Pelagianos, cap.*36. *tom.*7. *fol.*506.

[y] *Tom.*7. *fol.* 742.
[z] *fol.*743.

[a] *Tom.*6. *fol.* 561.

[b] *Tom.*3. *fol.* 164.

Now for holy Scriptures, if there were no more texts in the Bible, this one is omniſufficient, to accuſe *Mary* of ſome faults, and the Papiſts of much follie: My ſpirit reioyceth in God *my Sauiour.* He that hath no ſinne, wants not a Sauiour: but *Mary* reioyced in a *Sauiour*, therefore ſhe was ſorrie for her ſinne. *The whole neede not a Phyſition*, ſaith [c] Chriſt: but *Mary* calles for a ſalue, therefore ſurely ſhe had ſome ſore: and if any ſin, then ſhe cannot be our *Mediatrix*, or *Aduocate. Si peccatrix, non deprecatrix.* [d] Our *Aduocate is our propitiation for ſinne:* [e] but the *propitiation for ſinne, knew no ſinne.* Ergo, *quæ egebat, non agebat aduocatum.* And therefore *Mary*, who needed a Sauiour her ſelfe, could not be a ſauiour of other.

[c] *Matth.*9.12.

[d] 1. *Epiſt. Iohn* 2 *cap.*
[e] 2. *Cor.*5.21.

Againe, we gather out of this pronoune *my*, *Maries* particular apprehēſion and applicatiō of Chriſts merits, againſt all Papiſts; who [f] teach that a generall confuſed implicite faith, is enough without any further examination of Scriptures, or diſtinct beleefe. Contrary to the practiſe of Chriſt, who prayed in our nature and name.

[f] *Bellarm. lib.*3. *de Iuſtific. cap.*7

g *Matth.* 27.46
h *Psal.* 118.28.
i *Ioh.* 20.28.

g *Deus meus, Deus meus.* Of h *Dauid, Thou art my God:* of *Thomas,* i *My Lord:* of *Mary, My Sauiour.*

The ſecond part of this Hymne containeth a reaſon why ſhe did magnifie the Lord, namely for his goodnes.

Toward { *Her ſelfe. He hath regarded the lowlines of his handmaid; he hath magnified me. From henceforth all generations ſhall call me bleſſed.* / *Other.*

Regarded.

Regarded.] God is ſaid in Scripture to regard three waies, (as *Auguſtine* notes vpon this place) { *Cognitionem,* / *Gratiam,* / *Iudicium.* *ſecundum*

1. His eye of knowledge regardeth all things. *Heb.* 4.13. *There is not any creature, which is not manifeſt in his ſight, but all things are naked and open vnto him.*

k *Pſal.* 33.18.

2. His fauourable countenance and gratious eye is vpon them k *Who feare him, and vpon them who truſt in his mercie.*

l *Matth.* 25.12

3. God in iudgement will only regard his elect. For he will ſay to the reprobate, l *Verily I know ye not.* God regarded here *Mary* with his gratious eie, vouchſafeing to make her both his childe, and his mother. The one is a benefit obtained of very m few: the other denied vnto all. *It was only granted to Mary to be the mother of Chriſt,* n *whereas it was denied vnto all men, to be the father of Chriſt.*

m *Matth.* 7.14.
n *Hugo Lincolnienſis vti Surius in eius vita.*

This was ſo great a grace to *Mary,* that as in this Hymne her ſelfe doth prophecie: *From henceforth all generations ſhall account her bleſſed.*

o *Luke* 1.28.

An Angell of heauen ſaid that ſhe was o *full of grace: Gratia plena in ſe, non à ſe;* in her ſelfe, but not of her ſelfe. And therefore her ſoule did magnifie the Lord, and her ſpirit reioyced in God her Sauiour; not in regard of her owne greatnes, but in reſpect of his goodneſſe. For ſo ſhe ſaith, *He hath regarded.*

Lowlineſſe.
p *Marlorat in locum.*

The lowlineſſe] p God cannot looke aboue himſelfe, becauſe he hath no ſuperiour: nor about himſelfe, for that he hath no equall: he regards only ſuch as are below him; and therefore the lower a man is, the neerer vnto God, the more expoſed to his ſight who lookes from aboue. q *Who is*

q *Pſal.* 113.5,6.

like

like vnto the Lord our God that hath his dwelling ſo high, and yet humbleth himſelfe to behold the things in heauen and earth? He taketh vp the ſimple out of the duſt, and lifteth the poore out of the mire. And Pſal. 138. verſ. 6. *Though the Lord be high, yet hath he reſpect vnto the lowly: but as for the proud, he beholdeth them a farre off.* The moſt high then hath eſpeciall reſpect to ſuch as are moſt low.

Now lowlineſſe in holy Scripture is vſed both { *Actiuely*, for humilitie. *Paſſiuely* for humiliation, baſenes, and affliction.

Origen, Beda, Bernard conſtrue this of *Maries* humilitie: but I thinke with the moſt, and beſt, that ſhe meant by lowlineſſe, her baſe degree. [r] For, *Humilitas dum proditur, perditur.* He that bragges of his humilitie, loſeth it. It is (ſaith [ſ] *Hierome*) the Chriſtians Iewell.

Now, ſaith [t] *Macarius*, he is a fooliſh begger who when he findes a Iewell inſtantly proclaimes it, *Inueni, inueni*: for by this meanes he that hath loſt it, will demand it againe: ſo likewiſe when we boaſt of any good gift, the Lord who lent, will reſume it.

It is improbable then that *Mary* ſpake this of her humilitie: for (as ſome [u] *Popiſh* writers obſerue) ſhe did in this ſong aſcribe all her happines to Gods mercie, and nothing to her owne merit.

It is true, that as *death is the laſt* [x] *enemie*: ſo pride the laſt ſinne that ſhall be deſtroyed, in vs. [y] *Inter omnia vitia tu ſemper es prima, ſemper es vltima: nam omne peccatum te accedente committitur: & te recedente dimittitur.* [z] *Auguſtine* told *Dioſcorus, Vitia cætera in peccatis, ſuperbia verò etiam in benefactis timenda.* When other ſinnes die, ſecret pride gets ſtrength in vs: *ex* [a] *remedijs generat morbos*, euen vertue is the matter of this vice: in ſuch ſort *that a man will be proude, becauſe hee is not proude.* But this was not *Maries* minde to boaſt, in that ſhe did not boaſt: but, as the word and coherence more then inſinuate, ſhe did vnderſtand by lowlineſſe, her meane eſtate and qualitie.

[b] *Quod me dignatus in altum,*
erigere ex humili, celſam.

[r] *Maldonat. in locum.*
[ſ] *Com. in cap. 1. Abdiam.*
[t] *Hom. 27.*

[u] *Janſenius, Beauxamis, Maldonat. in locum.*
[x] *1. Cor. 15. 26.*
[y] *Innocentius de contemptu mundi, lib. 2. cap. 31.*
[z] *Epiſt. 56.*

[a] *Pet. Chryſolog. ſer. 7.*

[b] *Iuuencus, lib. 1. Euangel. hiſt.*

So doth her ſelfe conſtrue the word, *verſe* 52. *He hath put downe the mightie from their ſeate, and hath exalted the humble and meeke:* where humble is oppoſite to mightie, as in this *verſe* the lowlineſſe of *Mary* to Gods highnes. I preſſe this point, becauſe ſome *Papiſts* (as [c] *Eraſmus* affirmes) haue gathered out of this place, that *Mary* through her modeſt carriage, worthily deſerued to bee the mother of Chriſt. Whereas (beſides the reaſons alleaged) the words of this verſe, and the drift of the whole ſong, confute them abundantly.

[c] *Annot. in loc.*

For ταπείνωσις, vſed by *Luke*, ſignifieth properly baſenes: whereas humilitie is called ταπεινοφροσύνη: and albeit the vulgar Latine reade, *reſpexit humilitatem*, yet ἐπέβλεψεν, is *aſpexit*, as in our Engliſh Bibles, *he looked on the poore degree of his handmaid.* And this is not only the *criticall Annotation of Eraſmus*, but their owne *Ianſenius*, and *Maldonatus* obſerue the ſame: for her intent was not to magnifie her ſelfe, but to magnifie the Lord.

Heere then wee may behold *Maries* exceeding great miſerie, and Gods exceeding great mercie: the good *Ladies* infelicitie, who deſcended of a noble houſe, yea a royall blood, was notwithſtanding a diſtreſſed ſillie maiden, ſo poore, that, as wee reade *Luke* 2.24, ſhe was not able to buy a young lambe for an offering. See the Goſpell on the *Purification.*

[d] *Ierem.* 9.23.

Let [d] not the wiſeman glorie in his wiſedome, nor the ſtrong man glorie in his ſtrength, neither the rich man glorie in his riches, nor the Nobleman of his parentage, for one generation paſſeth, and another commeth: and [e] as we haue heard, ſo haue wee ſeene, ſome who came from the ſcepter, to hold the plough; and other who came from the plough, to manage the ſcepter. And the reaſon is rendred in this Hymne: *The Lord hath put downe the mightie from their ſeate, and exalteth the humble and meeke: he hath filled the hungrie with good things, and the rich hee hath ſent emptie away.* This was his exceeding great goodneſſe toward *Mary*, to raiſe her out of the duſt, ſo to magnifie her, as that all generations account her bleſſed.

[e] 1. *Sam.* 2.7.

For

For from hencefoorth all generations ſhall call mee bleſſed.] In the verſe before *Magnificat*, *Elizabeth* called her bleſſed: now the Virgin oppoſeth all men to *Elizabeth*, and all times to the preſent, ſaying; as [f] *Theophylact* doth note) that not *Elizabeth* onely, but all men, and women, as at this time; ſo for euer alſo ſhall account mee bleſſed. All generations, that is, all men in all generations (as the *Schoole* doth vſually diſtinguiſh) *genera ſingulorum*, albeit not *ſinguli generum*, (or as [g] *Euthymius*) all people who beleeue aright in the Sonne, ſhall bleſſe the Mother; *not all lining, but all beleening:* for *Iewes*, and *Gentiles*, and *Heretikes*, in ſtead of this honour, reuile her. [h] *Auguſtine* mentioneth *Antidicomarianites*, *Heluidius* in *Hieromes* age was (as [i] *Roffenſis* termes him) a *Mariamaſtix*; and in our time ſome are content to giue her leſſe, becauſe the *Papiſts* haue giuen her more then is due. Let vs not make the Spirit of truth a lier, which ſaith, *All generations ſhall call her bleſſed.* This *ſhall*, is *officij*, not *neceſſitatis*: all ought, howſoeuer all doe not bleſſe this bleſſed Virgin.

[f] *In loc.*

[h] *Lib. de hæreſibus 56. hæreſ.*

[i] *Lib contra Lutherum, fol. 8 in margine.*

For he that is mightie hath magnified me.] *Magna mihi fecit*, hath done marueilous things in mee. For it is wonderfully ſingular, and ſingularly wonderfull, that *Mary* ſhould be both a virgin, and a mother: of ſuch a ſonne a mother, as was her father: hee that is mightie, and none but the Almightie could thus magnifie *Mary*: ſhe was bleſſed in bearing the [k] *moſt bleſſed*, in whom [l] *all nations of the earth are bleſſed.* Vnto this purpoſe [m] *Bernard* excellently, *Non quia tu benedicta, Ideo benedictus fructus ventris tui: ſed quia ille te præuenit in benedictionibus dulcedinis, Ideo tu benedicta.*

[k] *Rom. 9. 5.*
[l] *Gen. 12. 3.*
[m] *Hom. 3. ſuper Miſſus eſt angelus Gabriel.*

Hitherto concerning the goodneſſe of God toward her ſelfe: now ſhee remembreth his mercie toward other.

His mercie is on thē that feare him, &c.
- *Generally*,
  1. In helping and comforting thē: *He exalteth the humble and meeke, filling them with all good things.*
  2. In ſcattering and confounding their enemies: *He hath ſcattered the proud, put down the mightie from their ſeate, and ſent the rich emptie away.*
- *More ſpecially*,
  1. In promiſing.
  2. In performing his gratious promiſe touching the *Meſſias* of the world: *Remembring his mercie hath holpen his ſeruant Iſrael, as he promiſed to our forefathers Abraham, and his ſeede for euer.*

[n] *Cant.2.5.* These points are [n] flagons of wine to cōfort the diſtreſſed ſoule. For if God, who promiſed in the beginning that the [o] ſeede of the woman ſhould bruſe the Serpents head, deferred his promiſe almoſt 4000 yeeres, and yet at length accompliſhed the ſame to the very full: then no doubt, God hauing promiſed the reſurrection of the dead, and euerlaſting life, will in his good time bring them to paſſe. That which is paſt, may confirme our hope touching things to come: *For hee remembreth his mercie towards his ſeruant Iſrael, and it is on them that feare him throughout all generations.*

[o] *Gen.3.15.*

Cantate Domino: Pſal.98.

THe Church hath done well in ioyning to the *Magnificat*, *Pſalme* 98: for the one is a perfect *eccho* to the other (all [p] Interpretors agreeing) that *Dauids* miſerie, and *Maries* hiſtorie, are all one. Whatſoeuer is obſcurely foretold in his *Pſalme*, is plainly told in her *Song*: as he propheſied, *O ſing vnto the Lord a new ſong; ſhew your ſelues ioyfull:* So ſhe practiſed: My ſoule doth magnifie the Lord, and my ſpirit reioyceth in God my Sauiour. And this ([q] as Chriſt teacheth) is a new ſong: *The houre commeth, and now is when the true worſhippers ſhall worſhip the Father in ſpirit and truth. The voice* doth ſay, *Magna fecit, He hath done marueilous things:*

[p] *Auguſt. Hierom. Euthym. Caluin. Genebrard. in loc.*

[q] *Ioh.4.23.*

things: and the *Eccho: Magna mihi fecit,* He hath magnified, or done marueilous things in me. For it is an exceeding wonder (as [r] *Paul* speaks) a great mysterie, that God should be manifested in the flesh, that the father of all, should be the sonne of *Mary. Voice: With his owne right hand, and with his holy arme hath he gotten himselfe the victorie. Eccho:* He hath shewed strength with his arme, he hath scattered the proud in the imagination of their hearts. *Voice: The Lord declared his saluation, his righteousnesse hath hee openly shewed in the sight of the Heathen. Eccho:* His mercie is on them that feare him, throughout all generations: hee hath filled the hungrie with good things, and the rich hee hath sent emptie away. *Gentiles esurientes, Iudaei diuites,* as *Theophylact* expounds it.

[r] 1. Tim. 3. 16.

Voice: He hath remembred his mercie and truth towards the house of Israel. Eccho: He remembring his mercie, hath holpen his seruant Israel.

In the whole Psalme fiue circumstances are to be considered especially:

- *Who.*
- *What.*
- *Whereto.*
- *Wherefore.*
- *Wherewith.*

1. *Who* must sing: *All men, all things.* For the Prophet in the latter end of the Psalme doth incite sensible men, by directing his speech vnto insensile creatures: *Let the sea make a noise, let the flouds clap their hands, and let the hils be ioyfull.* All which sing Psalmes and Hymnes in their kinde: only man, for whom all these were made, is vnkind. [s] *The oxe knoweth his owner, and the dull asse his masters crib: but Israel hath not knowne, my people hath not vnderstood.*

[s] Esay. 1. 3.

2. *What: Sing a new song.* This is mans end, to seeke God in this life, to see God in the next: to bee a subiect in the kingdome of grace, and Saint in the kingdome of glorie. Whatsoeuer in this world befalleth vs, wee must sing: be thankfull for weale, for woe; songs ought alwaies to be in our mouth, and sometimes a new song: for so *Dunid* heere, sing *a new song:* that is, [t] let vs put off the old man, and become new men, [u] new creatures in Christ: for the old man sings

[t] August. in loc.
[u] 2. Cor. 5. 17.

sings old songs: only the new man sings a new song, he speaketh with a [x] new tongue, and walkes in [y] new waies: and therefore doth new things, and sings new songs: his language is not of *Babylon*, or *Egypt*, but of *Canaan*: his communication doth edifie men, his song glorifie God.

[x] *Mark.16.17.*
[y] *Matth.2.12.*

Or a new song, that is, a fresh song, [z] *noua res, nouum canticum*; new for a new benefit. *Ephes.5.20.* Giue thankes alway for all things. It is very grosse to thanke God only in grosse, and not in parcell. Hast thou been sicke and now made whole? praise God with the *Leper*, *Luke* 17, sing a new song, for this new salue.

[z] *Hieron. in locum.*

Doest thou hunger and thirst after righteousnes; whereas heretofore thou couldest not endure the words of exhortation and doctrine? sing a new song for this new grace. Doth almightie God giue thee a true sense of thy sinne; whereas heretofore thou diddest draw iniquitie with cords of vanitie, and sinne as it were with cartropes, and wast giuen ouer to worke all vncleannes, euen with greedinesse? *O sing, sing, sing* a new song for this new mercie.

Or new, that is, [a] no common or ordinarie song, but as Gods mercie toward vs is exceeding marueilous and extraordinarie, so our thankes ought to be most exquisite, and more then ordinarie: not new in regard of the matter; for we may not pray to God, or praise God, otherwise then he hath prescribed in his word, which is the old way, but new in respect of the manner and making, that as occasion is offered, wee may beate our wits after the best fashion to bee thankfull.

[a] *Caluin. in loc.*

Or, because this Psalme is propheticall, a new song, that is, [b] the song of the glorious Angels at Christs birth, [c] *Glorie to God on high, peace in earth, towards men good will*; a song which the world neuer heard before: that the seede of the woman should bruse the Serpents head is an old song, the first that euer was sung: but this was, no *plaine song*, till Christ did manifest himselfe in the flesh. In the old Testament there were many old songs, but in the new Testament a new song.

[b] *Augustin & Turrecrematensis in loc.*
[c] *Luke 2.14.*

That vnto vs is borne a Saulour, which is Christ the Lord,

Lord, in many respects a new song: for whereas Christ was but shadowed in the Law, he is shewed in the Gospell: and new, because sung of new men, of all men. [d] For the sound of the Gospell is gone through all the earth, vnto the ends of the world: whereas in old time Gods old songs were sung in *Iury, his name great in Israel, at Salem his Tabernacle, and dwelling in Sion*: Psal. 76.

[d] *Rom.* 10.18.

3. *Whereto*] *To the Lord.* See before *Psalme* 95.

4. *Wherefore*] *For he hath done marueilous things*: he hath opened his greatnes and goodnesse to the whole world, in his creation, and preseruation, in his redemption especially, being a worke of greater might and mercie then all the rest: for in the creation he made man like himselfe; but in the redemption he made himselfe like man. [e] *Illic participes nos fecit bonorum suorum: hic particeps est factus malorum nostrorum.* In making the world, he spake the word only and it was done: but to redeeme the world, *dixit multa, & fecit mira*, saith this text: *Passus est dura verba, duriora verbera.* The creation of the world was a worke as it were of *his fingers*: *Psal.* 8.3. *When I consider the heauen, euen the work of thy fingers.* But the redemption (as it is here called) *is the worke of his arme: With his owne right hand, and with his holie arme hath he gotten himselfe the victorie.*

[e] *Granatensis con.* 2. *Dom.* 1. *aduent.*

So that if the *Iewes* obserued a Sabbath in honour of the worlds creation; how many *festiuals* ought we to keepe in thankfull remembrance of our redemption? As *Diogenes* said, euery day was an holy day to a good man, so euery day should be a Sunday to the Christian man.

Aquinas excellently: *Bonum gratiæ vnius, maius est quàm bonum naturæ totius vniuersi*: The sauing of one soule is a greater work, then the making of a whole world: 12. *quæst.* 113. *art.* 9.

5. *Wherewith*: in a *literall* sense with all kinde of [f] musicke,

- Vocall: *Sing to the Lord.*
- Chordal: *Praise him vpon the Harpe.*
- Pneumatical: *With trumpets*, &c.

[f] *Augustin. in Psalmum vlt.*

In an *allegoricall* exposition (as [g] *Euthymius* interpretes it) we

[g] *In locum.*

we muſt praiſe God in our actions, and praiſe him in our contemplation: praiſe him in our words, praiſe him in our workes: praiſe him in our life, praiſe him at our death: being not only *temples* (as [h] *Paul*) but (as [i] *Clemens Alexandrinus* ſaith well) *Timbrels* alſo of the holy Ghoſt.

[h] 1. Cor. 3. 16.
[i] In Protreptico.

Nunc dimittis, or the ſong of Simeon.

Luke 2. 29.

Lord now letteſt thou thy ſeruant depart in peace.

[k] *Sic vbi fata vocant, udis abiectus in herbis,*
Ad vada Mæandri concinit albus olor.

[k] Ouid epiſt. Hero. 7. epiſt.

As the Swanne, ſo *Simeon* in his old age, readie to leaue the world, did ſing more ſweetly then euer he did before, *Lord now letteſt* &c.

The which Hymne is a thankſgiuing to God, for giuing his Sonne to redeeme his ſeruants.

And it hath two principall parts: in the

1. He reioyceth in regard of his owne particular; verſ. 29. 30.
2. In regard of the generall good our Sauiour Chriſt brought to the whole world: verſ. 31. 32.

In the firſt note 2. things eſpecially:

1. His willingnes to die; *Lord now letteſt thou thy ſeruant depart in peace.*
2. The reaſon of this willingnes: *For mine eyes haue ſeene thy ſaluation.*

Lord. *Lord*] The Papiſts often in their life, ſpecially at their death, vſe to commend themſelues and their ſoules vnto the protection of the bleſſed Virgin: *Maria mater gratiæ, tu nos ab hoſte protege, & hora mortis ſuſcipe.* This is their doctrine, [l] *Bellarmine* auoweth it: this is their practiſe; *Father Garnet* at his execution vſed this forme of prayer twice publiquely. But old *Simeon* here forgetting our *Lady*, though ſhe were preſent, commends his ſoule to the Lord, who redeemed it, *Lord now letteſt thou* &c.

[l] Lib. de beatitudine Sanctorum, cap. 17.

Now. *Now*] *Simeon* aſſuredly was not afraid to die before: but becauſe a [m] reuelation was giuen vnto him from the holie Ghoſt

[m] Luke 2. 26.

Ghost that he should not see death, vntill he had seene Messias, he was exceeding desirous to liue, that he might see the word of the Lord fulfilled. [a] And therefore men abuse this example, saying they will bee contented to die, when such and such things come to passe, when all their daughters be well married, and all their sonnes well placed. Old Simeon had a reuelation for that he did, whereas wee haue no warrant from God, for many things wee fondly desire; so that whether God grant them, or not, we must submit our selues vnto his good pleasure, Now and euer readie to depart in peace, when he doth call: taking vnto vs the resolution of Iob; *The Lord giueth, and the Lord taketh, blessed be the name of the Lord.*

[a] *Caluin in loc.*

Letteſt thou] We may not out selues loose our soules, but let God let them out of prison. We must seeke to mortifie the flesh, and to cast the world out of vs: but to cast our selues out of the world, is an offence against

Letteſt thou.

1. *God.*
2. *Our neighbour.*
3. *Our selues.*

Against God: who saith, *Thou shalt not kill:* if not another, much lesse thy self. [p] For *thou must loue thy neighbour as thy selfe:* first thy selfe, then thy neighbour as thy selfe. The neerer, the dearer. *I* [q] *kill, and giue life:* wee are not masters of our life, but only stewards: and therefore may not spend it, or end it, as we please: but as God, who bestowed it, will.

[o] *Thomas 22. quæſt. 64. art. 5.*
[p] *Luke 10. 27.*
[q] *Deut. 32. 39.*

Against our neighbours: Because men are not borne for themselues alone, but for other also; being all members of one common-weale and politike bodie: so that (as [r] *Paul* saith) *if one member suffer, all suffer with it.* [s] *Homo quilibet est pars communitatis:* Euery particular person is part of the whole State. This is the true reason, why the King doth take so precise an account of the death euen of his basest subiect, because himselfe, and the whole kingdome had interest in him.

[r] *1. Cor. 12. 26.*
[s] *Ariſt. Ethic. lib. 5. cap. vlt.*

Against our selues: Because by naturall instinct euery creature labours to preserue it selfe; the fire striueth with the water, the water fighteth with the fire, the most sillie worme doth contend with the most strong man to preserue it selfe: and therefore wee may not butcher our selues, but

Thy seruant.

expect Gods leasure and pleasure to let vs depart in peace.

Thy seruant.] It is not a seruile seruice, but a perfect freedome to serue the Lord. And therefore as the good Emperour *Theodosius* held it more noble to be *membrum Ecclesiæ, quàm caput Imperij*: so may we resolue that it is better to be a seruant of God, then Lord of all the world. For while we serue him, all other creatures on earth and in heauen too serue vs: *Heb.* 1. 14.

In chusing a master euery man will shun principally three sorts of men: his { *Enemie.* *Fellow.* *Seruant.*

He serueth his greatest enemie, who serueth the Diuell: his fellow, who serueth the lust of his flesh: his seruant, who serueth the world. It is a base seruice to serue the world: for that is to become a vassall vnto our seruant. It is an vncertaine seruice to serue the flesh: this master is so cholerick, so weake, so sickly, so fickle, that we may looke euery day to be turned out of his doores: and that which is worst of all, he is least contented, when he is most satisfied. Like to the *Spaniard*, a bad seruant, but a worse master. It is an vnthriftie seruice to serue the Diuell, all his wages is death: the more seruice we doe him, the worse is our estate. But he that serues God, hath the greatest Lord, who is most able; and the best Lord, who is most willing to preferre his followers: and therefore let vs say with *Simeon*, and boast with [s] *Dauid: O Lord I am thy seruant, I am thy seruant.* See the Epistle on *Simons* and *Judes* day.

[s] *Psal.* 116. 14.

Depart.

[a] *Cyprian serm. de mortalitate.*
[x] *Ibidem & August. epist. 6.*
[y] *Tertull. lib. de patientia.*

Depart.] Here first note the soules immortalitie: Death is not [a] *exitus*, but *transitus*; not *obitus*, but *abitus*; not a dying, but a departing, a transmigration and exodus out of our earthly pilgrimage vnto our heauenly home. [x] *Fratres mortui, non sunt amissi, sed præmissi: & profectio est quam putas mortem:* A passage from the valley of death, vnto the land of the liuing.

[z] 2. *Sam.* 12. 23.

[a] *Matth.* 22. 32.

[z] *Dauid* said of his dead child, *I shall goe to him, but he shall not returne to mee.* [a] Christ confirmes this: Haue you not read what is spoken of God, saying, *I am the God of Abraham, and the God of Isack, and the God of Iacob?* Now God, saith

ſaith Chriſt, is not the God of the dead, but of the liuing. *Abraham* then is aliue, *Iſack* aliue, *Iacob* aliue; they cannot be ſaid truly dead: but (as *Simeon* here) departed.

The two receptacles of all ſoules after this life, *Hell* and *Heauen*, infallibly demonſtrate this point. [b] *Lazarus* dieth, and his ſoule is preſently conueied by bleſſed Angels vnto the boſome of *Abraham*: vnhappie *Dines* dieth, and his ſoule is fetcht and ſnatcht away by ſoule fiends vnto the bottomleſſe pit of hell.

As Gods eternall decrees haue an end without a beginning: ſo the ſoules of men haue a beginning without an end. The ſoule and bodie part for a time, but they ſhall meete againe to receiue an irreuocable doome, either of, *Come ye bleſſed*, or, *Goe ye curſed*.

Secondly, note that dying is the [c] looſing of our ſoule from her bonds and fetters: our fleſh is a ſinke of ſinne, the priſon of the minde, [d] σῶμα, σῆμα. [e] *Qui gloriatur in viribus corporis, gloriatur in viribus carceris*. And therfore when *Plato* [f] ſaw one of his ſchoole was a little too curious in pampering his bodie, ſaid wittily: *What doe you meane to make your priſon ſo ſtrong?*

So that a ſoule departed is ſet at libertie: like a bird that is eſcaped out of a cage.

The world is ſo full of euils, as that to write them all, would require another world ſo great as it ſelfe. [g] *Initium vitæ cæcitas & obliuio poſſidet, progreſſum labor, dolor exitum, error omnia*: Childhood is a fooliſh ſimplicitie, youth a raſh heate, manhood a carking carefulnes, old age a noyſome languiſhing. *Dies* [h] *vinendo portant funera ſua, & quaſi ſepulchra dealbata plena ſunt oſſibus mortuorum*. It may bee ſaid of an old man, as [i] *Bias* of the Marriner: *Nec inter viuos, nec inter mortuos*: (and as *Plutarch* of *Sardanapalus*, and S. [k] *Paul* of a widow liuing in pleaſure) *thus by is dead and buried euen while he liueth*: and ſo paſſing from age to age, we paſſe from euill to euill; it is but one waue driuing another, vntill we arriue at the hauen of death. [l] *Epictetus* ſpake more like a Diuine, then a Philoſopher: *Humo calamantia fabula, infelicitatis fabula*. Though a King by warre or wile

[b] *Luke* 16.22.

[c] *Theophylact.*

[d] *Plato in cratyla.*

[e] *Petrarcha de remedys, lib. 1. dialog. 1.*

[f] *Ficinus in vita Platonis.*

[g] *Petrarcha præfat. in lib. de remedys vtriuſque fortunæ.*

[h] *Hierom. epiſt. Paulino, tom. 1. pag. 102.*

[i] *Plato in Axiocho.*

[k] *1. Tim. 5. 6.*

[l] *Altercatio cũ Hadriano Imperat.*

should conquer al the proud earth, yet he gets but a needles point, a mote, a mite, a nit, a nothing. So that while wee striue for things of this world, we fight as it were like children, for pinnes and points. And therefore [m] *Paul desired to be loosed, and to be with Christ*: and *Simeon* (as some Diuines obserue) praieth here to be dismissed, (as [n] *Ambrose* doth reade) *Dimitte*: Lord let loose. [o] *Cyprian* and [p] *Origen dimittes*, in the future: as if hee should say, *Now Lord I hope thou wilt suffer mee to depart*. Howsoeuer the word in the present, imports that death is a [q] *gaole deliuerie*: *Nunc dimittis seruum*: *Now Lord thou sendest free thy seruant*: as *Nunc* is vsed, *Acts* 16.35. *Luke* 23.17.

[r] *Nam quid longa dies nobis, nisi longa dolorum*
Colluuies? longi patientia carceris æui.

In peace. [s] There are three kinds of peace: *Externall*, *Internall*, *Eternall*; Peace of World, Minde, God.

Or more plainly, peace betweene Man and man. God and man. Man and himselfe.

The last kind is meant here, though assuredly *Simeon* had all three: for our peace with God, and so farre as is possible loue toward all men, breedes in vs a third peace, the which is the contentation of our minde and peace of conscience: for which euery man ought to labour all his life; but at his death especially, that comfortably departing he may sing with old *Simeon*: *Lord now lettest* &c.

I know many men haue died discontent and rauing, without any sentiment of this comfortable peace, to mans imagination, and yet notwithstanding were doubtlesse Gods elect children. For as [t] *Augustine*, many workes of God concerning our saluation are done in, and by their contraries. In the creation all things were made, not of something, but of nothing, cleane contrarie to the course of nature. In the worke of redemption, he doth giue life, not by life, but by death, and that a most accursed death. *Optimum fecit instrumentum vitæ, quod erat pessimum mortis genus.* In our effectuall vocation, he calles vs by the Gospell, vnto

[m] *Philip.* 1.23.

[n] *Com. in Luc. lib.2.cap.2.*

[o] *Ser. de mort.*

[p] *Hom.15.in Lucam.*

[q] *Beauxamis in locum.*

[r] *Mantuan. in in 1. parthenic. Marian.*

In peace. [s] *Lexicon Theolog. verb. pax.*

[t] *De doctrina Christiana, lib.1 cap.14.*

[u] vnto the Iewes a ſtumbling block, vnto the world meere ſooliſhnes, in reaſon more likely to driue men from God, then to winne and wooe men to God. And when it is his pleaſure that any ſhould depend vpon his goodneſſe and prouidence, he makes them feele his anger, and to be nothing in themſelues, that they may relie altogether vpon him. And thus happily the child of God, through [x] many tribulations, and, to our thinking, through the gulfe of deſperation, enters into the kingdome of heauen. The loue of God is like a Sea, into which when a man is caſt, he neither ſeeth banke, nor feeleth bottome.

For there is a two-fold preſence of God in his children: 1. Felt and perceiued. 2. Secret and vnknowne.

Sometime God is not only preſent with his elect, but alſo makes them ſenſibly perceiue it, as *Simeon* here did: and therefore his mourning was turned into mirth, and his ſobs into ſongs.

Againe, ſometime God is preſent, but not felt: and this ſecret preſence ſuſtaines vs in all our troubles and temptations: it intertaineth life in our ſoules, when as to our iudgment we are altogether dead, as there is life in trees when they haue caſt their leaues. And therefore let no man bee diſmaied, howſoeuer diſmaied: for God doth neuer leaue thoſe, whom he doth loue: but his comfortable ſpirit is a ſecret friend, and often doth vs moſt good, when wee leaſt perceiue it: *Eſay* 41.10. *&c.* 43.2.

According to thy word.] If God promiſe, we may preſume, [y] *for he is not like man, that he ſhould lie: neither as the ſonne of man, that he ſhould repent.* This ſhould teach vs to be holy, [z] as God our Father is holy, [a] being followers of him as deare children. As he doth euer keepe his word with vs; ſo let vs euer keepe our othes and promiſes one with another. It is well obſerued, that *equiuocation and lying is a kind of vnchaſtitie*: for the mouth and minde are coupled together in holy mariage: *Matth.* 12.34. *Out of the abundance of the heart the mouth ſpeaketh.* And therefore when the tongue doth ſpeake that which the heart neuer thought, our ſpeech is conceiued in adulterie, and hee that breedes ſuch

[u] 1 *Cor.* 1.23.

[x] *Acts* 14.22.

According to thy word.

[y] *Numb.* 23.19.

[z] *Leuit.* 19.2.

[a] *Epheſ.* 5.1.

such bastard children, offends not only against charitie, but also against chastitie.

Men say they must lie sometime for aduantage: but it is a good conclusion both in religion, and common experience, *that honestie is the best policie, and truth the only durable armour of proofe.* The shortest way, commonly, the foulest, the fairer way not much about. [b] *Lord, who shall dwell in thy tabernacle? or who shall rest vpon thine holy hill? euen he that speaketh the truth from his heart, he that vseth no deceit in his tongue, he that sweareth vnto his neighbour, and disappointeth him not.*

[b] *Psal.* 15.

The reason why Simeon was willing to die.

For mine eyes haue seene thy saluation.] I haue seene the Messias, in whom, and by whom thy saluation is wrought and brought vnto vs. As *Simeon* saw Christs humanitie with the eyes of his bodie: so he saw Christs Diuinitie long before with the pearcing eyes of faith. Hee knew that the little babe which he lulled in his armes, was the great God, whom the heauen of heauens could not containe: and therefore beleeuing in the Lord of life, hee was not afraid of death: but instantly breakes forth into this sweete song, *Lord now lettest thou thy seruant depart in peace, for mine eyes haue* &c.

[c] *Arist. Ethic. lib. 3. cap. 9.*
[d] *Philip Morney Treat. of life and death.*

Death is vnwelcome to carnall men, as [c] *Aristotle* said, *Of all Terribles the most Terrible.* [d] They crie out vpon the miseries of life, and yet when death commeth, they doe as little children, who all the day complaine, but when the medicine is brought them, are nothing sick: as they who all the weeke runne vp and downe the house with paine of the teeth, and seeing the Barbor come to pull them out, feele no more torment: as tender bodies in a pricking plurisie call, and cannot stay for a Surgeon, and yet when they see him whetting his lancet to cut the throte of the disease, pull in their armes and hide them in the bed. And the true reason hereof is want of faith, because they doe not vnfainedly beleeue that Christ Iesus [e] *hath led captiuitie captiue,* [f] *that he hath swallowed vp death in victorie by his death, and opened vnto vs the gates of eternall life.* [g] The blessed theese vpon the Crosse died ioyfully, because he saw Christ, and beleeued

[e] *Ephes.* 4. 8.
[f] 1. *Cor.* 15. 54.
[g] *Luke* 23. 42.

beleeued also that he should passe from a place of paine to a paradise of pleasure. [h] S. *Stephen* died ioyfully, because *he saw the heauens open, and Christ standing at the right hand of the Father.* Here *Simeon* departed ioyfully, because *his eyes saw the saluation of the Lord.*

[h] *Acts* 7.56.

As there are two degrees of faith, so two sorts of Christians; one weake, another strong. The weake Christian is willing to liue, and patient to die: but the strong patient to liue, and willing to die.

That a man may depart in peace, two things are requisit:

1. Preparation before death.
2. A right disposition at death.

Both which are procured only by faith in Christ. If a man were to fight hand to hand with a mightie Dragon, in such wise that either he must kill or be killed, his best course were to bereaue him of his poison and sting. Death is a Serpent, and the sting, wherewith he woundeth vs, is sinne: so saith [i] S. *Paul, The sting of death is sinne.* Now the true beleeuer vnderstands and knowes assuredly that Christ Iesus hath satisfied the law, and then if no law, no sinne: and if no sinne, death hath no sting: well may death hisse, but it cannot hurt: [k] when our vnrighteousnes is forgiuen, and sinne couered, Christ both in life and death is aduantage: *Philip.* 1.21.

[i] 1. *Cor.* 15.56.

[k] *Psal.* 32.1.

Faith also procureth a right disposition and behauiour at death: for euen as when the children of Israel in the wilderneſſe were stung with fierie Serpents, and lay at the point of death, [l] they looked vp to the *Brasen Serpent*, erected by *Moses* according to Gods appointment, and were presently cured: so when any feele death draw neere with his fierie sting, to pearce the heart, they must fixe the eye of a true faith vpon Christ exalted on the Crosse, beholding death not in the glasse of the Law, which giueth death an vglie face: but in the Gospels glasse, setting foorth death, not as death, but as a [m] sleepe only. Faith is the speare which killeth our last enemie: for when a man is sure that *his* [n] *redeemer liueth, and that this* [o] *corruptible shall put on incorruption, and this mortall immortalitie*; well may he sing with old

[l] *Numb.* 21.9.

[m] 1. *Cor.* 11.30.

[n] *Job* 19.25.

[o] 1. *Cor.* 15.54.

Simeon, Lord now letteſt thou thy ſeruant depart in peace: and triumph ouer ȳ graue with *Paul; O death where is thy ſting! O hell where is thy victorie! The ſting of death is ſin, the ſtrength of ſin is the law: but thanks be giuen vnto God, which giueth vs victorie through our Lord Ieſus Chriſt.* And thus much of ȳ reaſon, why *Simeon* was not afraid of death: namely, for that he did hold in his armes, and behold with his eyes, the Lord Chriſt, [p] who is the reſurrection and the life: he could ſay with a true heart vnto God, [q] *thou art my God:* and his ſoule did heare God ſaying vnto him by his word, [r] *I am thy ſaluation.*

[p] *Iohn* 11.25.
[q] *Pſal.* 31.16.
[r] *Pſal.* 35.3.

Which thou haſt prepared before the face of all people.] The ſecond part of this Hymne, concerning the generall good our Sauiour brought to the whole world.

Wherein two points are to be noted eſpecially: 1. What are his benefits. 2. To whom they belong.

The benefits are *ſaluation, light,* and *glorie.* So that the world without Chriſt, lieth in damnation, darkneſſe, and ſhame. *Ieſus* is a Sauiour, [t] neither is there ſaluation in any other: he is *the* [t] *light of the world,* and *ſonne of righteouſnes,* without whom all men *ſit in darknes, and in the ſhadow of death,* as *Zacharias* in his ſong: hee is our glorie, without whom *nothing belongs vnto vs but* [u] *confuſion and ſhame.* Theſe benefits are ſo great, that they ought to be had in a [x] perpetuall remembrance. Chriſt himſelfe commanded his laſt ſupper to be reiterated often, and the Church inioyneth this Hymne to bee ſung daily, in a thankfull memoriall hereof.

[t] *Acts* 4.12.
[t] *Iohn* 1.9. & 8.12.
[u] *Baruch* 1.15.
[x] *Pſal.* 111.4.

But vnto whom appertaine theſe benefits? Vnto all. So ſaith the text, *which thou haſt prepared before the face of all people.* [y] *The Lord hath made bare his holie arme in the ſight of all the Gentiles, and all the ends of the earth ſhall ſee the ſaluation of our God. Chriſt* is ſet vp as a [z] ſigne to the people, and happily for this cauſe, among other, hee was borne in a [a] common Inne, frequented by men of all ſorts: and the firſt newes of the Goſpell was preached in open fields, *Luke* 2. *as prepared before the face of all people.*

[y] *Eſay* 52.10.
[z] *Eſay* 11.10.
[a] *Luke* 2.7.

But here we muſt obſerue, that albeit ſaluation pertaines

to

to all, yet all pertaine not to it: none pertaine to it, but ſuch as take benefit by it: and none take benefit by it, no more then by the braſen Serpent, but they who fixe their eyes on it. If we deſire ſaluation, light, and glorie, wee muſt (as *old Simeon*) embrace Chriſt ioyfully, and hold him in our armes of faith ſtedfaſtly.

To be a light to lighten the Gentiles.] If any ſhall demaund why *Simeon* here calles Chriſt the light of the *Gentiles*, and glorie of the *Iewes*, rather then the glorie of *Gentiles*, and light of the *Iewes*: anſwere is made that there is a two-fold darknes: { Sinne. / Ignorance.

Sinne is called in holie Scriptures a worke of darknes for diuers reſpects:

1. Becauſe it is committed againſt God, [b] *who is light*, through the ſuggeſtion of Satan, [c] *who is the prince of darkneſſe.*

[b] 1. *Ep. Ioh.* 1. 5
[c] *Epheſ.* 6. 12.

2. Becauſe ſinne for the moſt part is committed in the darke: [e] *They that ſleepe, ſleepe in the night, and they that are drunken, are drunken in the night.*

[e] 1. *Theſſ.* 5. 7.

3. Becauſe ſinne deſerueth eternall darknes: [f] *Caſt that vnprofitable ſeruant into vtter darknes.*

[f] *Matth.* 25. 30

4. Becauſe ſinne is committed eſpecially through the darknes of vnderſtanding: for Satan vſually blindeth our eyes of reaſon, and religion, and makes ſinne appeare not in it owne name and nature, but vnder the name and habit of vertue.

Now in regard of this kind of darknes, Chriſt was a light to the Iewes, as well as to the Gentiles: *Eſay* 60. 1. *Ariſe O Ieruſalem, be bright, for thy light is come. Iohn* 1. 9. *Chriſt doth lighten euery man that commeth into the world.*

The ſecond kinde of darknes is ignorance: the light of the bodie is the eye, ſo the eye of the ſoule is the vnderſtanding: and therfore as Chriſt ſaith, if the light that is in thee be darknes, how great is that darknes? The Iewes in this reſpect were not in ſuch darknes as the Gentiles; hauing the Law, the Prophets, the ſacrifices and exerciſes of holy religion: *In Iury was God knowne, his name great in Iſrael, at Salem was his Tabernacle, his dwelling in Sion:* whereas the

g Ephes. 2. 12. g *Gentiles were ſtrangers and aliens from the couenants of promiſe, without hope, without God in the world:* but now Chriſt

h Eſay 42. 6. h the light of the Gentiles, yea of the whole world, hath

i Ephes. 2. 14. broken downe the partition wall, and made of i *Both, one*;

k Matth. 5. 45. all people, Gods people. For as the k naturall Sunne ſhineth

l Malachi 4. 2. indifferently vpon the good and euill: ſo the l Sunne of righteouſnes ſheweth his glorious ſauing light before the face of all people; to lighten and open our eyes, that wee may turne from darknes to light, from the power of Satan vnto God: *Acts* 26. 18.

Howſoeuer Chriſt be the light of all people, yet (as it followeth) he is *The glorie of his people Iſrael, vnto whom*

m Rom. 9. 4. *pertained the* m *adoption, and the glorie, and the couenants.* He was promiſed vnto them, borne of them, bred vp with them, he liued, preached, acted his great wonders among them: in all which reſpects, he may be fitly called *Iſraels glorie.*

Hence we may learne, firſt, that the Goſpell is the greateſt honour of a State.

Secondly, that all our glorie depends on Chriſt our head, who is the King of glorie.

Thirdly, that a good man, eſpecially a good Preacher, is a great ornament to the countrie wherein he liueth: *Athanaſius is called* n *the eye of his times;* o *Albinus, Englands Librarie;* p *Melanchthon, the Phenix of Germany; Chriſt, the glorie of Iſrael.*

n Nazianzen ad Heronem.
o Baronius Annal. tom. 9. fol. 338.
p Bucanus præfat. loc. com.

Deus Miſereatur.

THe parallel of *Nunc dimittis* is the 67. *Pſalme*, being a q prophecie of Chriſt, who is the r countenance of God: *Heb.* 1. 3. *Coloſſ.* 1. 15. For, s euen as when one lookes in a glaſſe, preſently he produceth an image of himſelfe, ſo like, as no difference can be found, in ſo much as it is not only like in ſhape, but in mouing alſo, yet made without inſtruments in a moment with one looke only: ſo God the Father beholding himſelfe in the glaſſe of his Diuinitie, doth produce a countenance moſt like himſelfe. And becauſe hee hath giuen vnto this image all his owne being, (which we cannot in beholding our ſelues in a glaſſe) therfore

q Auguſtin. Hierom. Hilar. Euthym. &c.
r Hierom. Euthym. Interlinearis gloſſ.
s Bellarm Cat. cap. 3.

fore that image is the true ſonne of God, very God of very God: whereas the *Pſalmiſt therefore: Shew the light of thy countenance. Simeon*; Mine eyes haue ſeene thy ſaluation. The *Pſalmiſt: That thy waies may be knowne vpon earth, thy ſaving health among all nations. Simeon*; Thou haſt prepared ſaluation before the face of all people. The *Pſalmiſt: Let the people praiſe thee*, that is, the [t] *Iewes*, let all the people, that is, the *Gentiles: O let the nations reioyce and be glad*, &c. *Simeon:* A light to lighten the Gentiles, and to be the glorie of thy people *Iſrael*.

[t] *Euthymius in locum.*

In the whole Pſalme two points are ſpecially regardable:
- *Affectus:* A requeſt of the Church in the 1.2.3.4.5. verſes.
- *Effectus:* A grant of God in the 6.7. verſes.

In the former obſerue
- *Petitions* for
  - Our ſelues, in the 1.
    - Generally: *God bee merciful & bleſſe vs.*
    - Specially: *Shew vs the light of thy countenance.*
  - Other, in the 2.3.4.
- *Repetitions: God be mercifull vnto vs.* And againe: *Be mercifull vnto vs: let the people* &c. And againe: *Let the people, let all the people praiſe thee.*

God be mercifull.] He is the [u] father of mercies: *Ergo*, we muſt flie to him for mercie. *Deus meus miſericordia mea*, ſaith *Dauid* in the 59. *Pſalm.* [x] *Si dicas ſalus mea, intelligo quia dat ſalutem: ſi dicas refugium meum, intelligo quia confugis ad eum: ſi dicas fortitudo mea, intelligo quia dat fortitudinem. Miſericordia mea: quid eſt? totum quicquid ſum, de miſericordia tua eſt.* And therefore ſeeing Gods mercie is the fountaine of all goodnes, wee [y] muſt firſt deſire him to be mercifull, and then to bleſſe vs, he that hath enough mercie, ſhall neuer want any bleſſing. [z] The word originall ſignifieth rather fauour, then pitie; becauſe pitie is ſhewed only in aduerſitie, not in proſperitie: where as fauour in both: and therefore the *vulgar* Latine, *Deus miſereatur*, happily not ſo

[u] *2. Cor. 1.3.*

[x] *Auguſtin in Pſal. 58.*

[y] *Hilar. & Felinus in loc.*

[z] *Muſculus in locum.*

sufficient, as *Deus faueat:* Be fauourable O Lord, and so mercifull as to blesse vs: that is, not only to deliuer vs from euill, but also to giue whatsoeuer is good. In more particular, *Shew vs the light of thy countenance.*] [a] Euery man doth desire blessing, but the good man only this blessing: [b] all other are blessings of the left hand, common to the wicked with the godly; but this a blessing of the right hand, which only belongs vnto Gods elect.

[a] *Augustin. in locum.*
[b] *Glos. ordinar. in locum.*

God lookes on the reprobate like an angrie Iudge with a cloudie countenance: but beholds all his adopted children in Christ as a mercifull father, with a gratious aspect. Shew vs thy countenance, that is, indue vs with true knowledge of thy word, and a liuely faith in thy sonne, *which is thine owne image and countenance*, where wee may learne to confesse with [c] *Paul*, that all other things are but losse, in comparison of the superexcellent knowledge of Christ Iesus: [d] for *it is eternall life to know God, and whom he hath sent Iesus Christ.*

[c] *Philip. 2. 8.*
[d] *Iohn 17. 3.*

That thy way may be knowne.] As light, so the participation of Gods light is communicatiue: we must not pray for our selues alone, but for all other, that Gods way may bee knowne vpon earth, and his sauing health among all nations. *Thy way*, that is, thy will, thy word, thy works. [e] Gods will must be known on earth, that it may be done on earth, as it is in heauen. Except wee know our Masters will, how shall wee doe it? *Ergo*, first pray with *Dauid* here: *Let thy way be knowne vpon earth:* and then *let all the people praise thee.* Gods will is reuealed in his word, and his word is his [f] way wherein we must walke, turning neither to the right hand, nor to the left: *or thy way* [g], that is, thy works, as *Dauid* elsewhere, *Psalme 25. 9. All the waies of the Lord are mercie and truth.* [h] Or as other most fitly, *Thy way*, that is, thy Christ, *Thy sauing health*, that is, thy *Iesus*: for I am the way, saith our Sauiour: *Iohn 14. 6.* No man commeth to the Father but by me: wherefore *let thy sonne be knowne vpon earth, thy Iesus among all nations.*

[e] *Hierom. in locum.*
[f] *Deut. 5. 32. 33*
[g] *Felinus in locum.*
[h] *Augustin. Hierom. Hilar.*

At this time God was knowne in *Iury:* but (saith *Hierome*) Gods way was vnknowne, his sonne was not as yet manifested

manifested in the flesh: this (as [i] *Paul* speakes) *was his wisedome:* but now reuealed, as S. *Iohn* in his first [k] epistle, *We haue heard, wee haue seene with our eyes, and our hands haue handled of the word of life.* Blessed eyes, happie eares: for [l] *I tell you many Prophets and Kings haue desired to see the things which you see, and haue not seene them, and to heare the things which you heare, and haue not heard them.*

Let the people praise thee.] [m] Marke the sweete order of the blessed Spirit: first mercie, then knowledge: last of all, praising of God. We cannot see his countenance, except he be mercifull vnto vs: and we cannot praise him, except his way be knowne vpon earth: his mercie breeds knowledge, his knowledge praise. We must praise God, alway for all things, *Ephesians* 5.20. but especially for his sauing health among all nations. And *this is the true reason why the Church in her Liturgie doth vse so many Hymnes*, and giue so much thanks vnto God for the redemption of the world. Wherein assuredly she did imitate the blessed Apostles in composing the Creede: the greatest part whereof (as hath bin noted) is spent in the doctrine which concerneth our *Saniour Christ.*

Let all the people.] Some mislike the *Letanie*, for that it hath a petition for all men, and all people: yet wee haue both a precept, and a precedent out of Gods owne booke: the Commandement is, 1. *Tim.* 2. *I exhort that first of all, supplications, prayers, intercessions, and giuing of thankes be made for all men.* The practise of Gods Church is apparent in this place: let the people, let all the people, which the Psalmographer vttered from the spirit of God, as the mouth of God: and therefore let men construe the Church, as the Scripture, when as the Church doth speake Scripture, lest they wipe out of the Bible many good lessons, (as [n] *Tertullian* said of *Marcion*) if not with a spunge, yet with a peeuish and ouerthwart interpretation. And heere let the *Nouelist* also remember, that both our [o] *English reformers*, and the *Churches of Scotland*, vse the same petition for all men, in their prayers after the Sermon.

O let the nations reioyce and be glad.] [p] It is obserued to good

[i] 1. *Cor.* 2. 7.
[k] *Cap.* 1. *vers.* 1.
[l] *Luke* 10. 24.
[m] *Musculus in locum.*
The reason why the Church doth vse so many Euangelicall Hymnes in our Liturgie.
[n] *Lib.* 5. *aduers. Marcion. Si non spongia, lingua tamen & peruersa interpretatione.*
[o] *Booke of the forme of Common prayer, imprinted at Middleburg* 1586.
[p] *Caluin. in loc.*

good purpoſe, that this clauſe is inſerted fitly between that doubled exclamation, *Let the people praiſe thee:* becauſe none can praiſe God well, except they doe it heartily with ioy and gladneſſe. For as the Lord loues a [q] cheerefull giuer, ſo likewiſe a cheerefull [r] thankſgiuer. [s] God is terrible to the wicked, but a God of gladneſſe to ſuch as haue ſeene the light of his countenance: for being reconciled vnto God, they haue ſuch inward ioy and peace, [t] that it paſſeth all vnderſtanding.

[q] 2. *Cor.* 9.7.
[r] *Pſal.* 81.1.
[s] *Muſculus in locum.*
[t] *Philip.* 4.7.

For thou ſhalt iudge the folke righteouſly.] The Pſalmiſt here may ſeeme to contradict himſelfe: for if mercie make men reioyce, then iudgement occaſioneth men to tremble. Anſwere is made, that all ſuch as haue knowne the waies of the Lord, and reioyce in the ſtrength of his ſaluation, all ſuch as haue the pardon of their ſinnes aſſured, and ſealed, feare not that dreadfull aſſiſe, becauſe they know the Iudge is their aduocate. Or, (as *Hierome*) let all nations reioyce, becauſe God doth iudge righteouſly, being the God of the Gentiles, as well as of the Iewes, *Acts* 10.34. [u] Or, *let all nations reioyce*, becauſe God doth gouerne all nations; that whereas [x] heretofore they wandred in the fond imaginations of their owne hearts, in wrie waies, in by-waies; now they are directed by the ſpirit of truth to walke in Gods high way which leades vnto the celeſtiall *Ieruſalem:* now they ſhall know Chriſt the way, the truth, and the life. For iudging, is vſed often for ruling: 1. *Sam.* 7.15. 2. *Cor.* 1.10. So *Dauid* here doth expound himſelfe: Thou ſhalt iudge: that is, *thou ſhalt gouerne the nations.*

[u] *Hierom. Calu. Felinus.*
[x] *Acts* 14.16.

Vpon earth.] Not excluding things aboue, but openly meeting with their impietie, who thinke God careth not for the things below: for [y] *Epicurus* in old time ſo taught, & *Epicures* in our time ſo liue, as if almightie God did not marke what were done well or ill vpon earth. [z] *O ye fooles when will ye vnderſtand? He that planted the eare, ſhall he not heare? or he that made the eye, ſhall he not ſee?* [a] *Totus oculus eſt, quia omnia videt: totus manus eſt, quia omnia operatur: totus pes eſt, quia vbique eſt:* as [b] *Seneca* like a Diuine: *Prope a te eſt Deus, tecum eſt, intus eſt. Ita dico Lucili, ſacer intra nos*

[y] *Pſal.* 94.8.
[a] *Auguſt. ep.* 111
[b] *Epiſt.* 41. *Lucilio.*

ſpiritus

spiritus sedet, malorum bonorumque observator & custos.

Let the people.] This, and other manifest repetitions in this Psalme, may serue for a warrant to iustifie the repetitions in our *Liturgie*: but I will answere the *Nouelist* in the words of *Paul*, Rom. 2. *In that thou blamest another, thou condemnest thy selfe, for thou that iudgest, doest the same thing.*

The reformers in one of their prayers after the sermon, vse repetition, and that of the Lords prayer, and in such sort, that within a very narrow roome it is first expounded *paraphrastically*, then againe reiterated euery word *particularly*. So likewise the *Scottish Church* in the ministration of Baptisme doth inioyne that the Creed be repeated twice. First the father, or in his absence the Godfather propounds it, and then instantly the Minister expounds it. Wherfore that worthie [c] Diuine most truly, there is in *England a schismaticall and vndiscreete companie, that would seeme to crie out for discipline, their whole talke is of it, and yet they neither know it, nor will be reformed by it.*

[c] *Master Perkins Treat. how to apply Gods word: sect. 10.*

Then shall the earth.] *Literally* the earth which was cursed for mans sinne, shall through Gods blessing giue her increase: [d] *The valleyes shall stand thick with corne, and our* [e] *garners shall be full with all manner of store.* So that if the [f] vine be dried vp, or the figge tree decaied, if our corne bee blasted, or graine so thinne, that the [g] *mower cannot fill his hands, nor he that bindeth vp the sheaues his bosome*: we must remember it is for our vnthankfulnes and sin. For if all the people praise the Lord, then shall the earth bring forth her increase. See the two first Chapters of *Ioel*.

[d] *Psal. 56. 14.*
[e] *Psal. 144. 13.*
[f] *Ioel 1. 12.*
[g] *Psal. 129. 7.*

In a *mysticall* sense: *Mary* [h] shall bring foorth Christ: [i] or, the blessed Apostles by preaching in all corners of the world shall bring foorth increase to God, a great haruest. This prophecie was fulfilled, *Acts* 2. when S. *Peter* in one sermon conuerted about three thousand soules: [k] *or earth*, that is, all men on earth shall bring forth fruite vnto God, when as they shall know him, and praise him. Let the people &c. let all the people praise, then shall the earth bring foorth increase.

[h] *Euthymius & Genebrard. in locum.*
[i] *Augustin. in locum.*
[k] *Musculus in locum.*

God, euen our owne God.] Out of this sentence the [l] Fathers,

[l] *Hieron. Euthymius &c.*

[m] *Lyra, Genebrard, Tittelman, &c.*

and [m] other Interpretors obserue generally the Trinitie and vnitie of God: the Trinitie in the three-fold repetition of the word *God*, vnitie in the pronoune *him*, all the ends of the world shall feare him: in the singular, not them, in the plurall. It is very remarkable that Christ the second person is called *our God: God, euen our God*, as being ours in many respects, as hauing taken vpon him our flesh, liuing among vs, and at length also dying for vs. *Immanuel*, God with vs, *Esay* 7.14. *Matth.*1.23. *He bare* [n] *our infirmities, and answered for our* [o] *iniquities, our* [p] *reconciliation, and our* [q] *peace*, through whom and in whom God is ours, and we are his: *Cant.*6.2.

[n] *Esay* 53.4.
[o] 1. *Pet.*2.24.
[p] 1. *Ep. Iob.*2.2.
[q] *Ephes.*2.14.

All the ends of the world shall feare him.] In the 4. verse *Dauid* desired earnestly that all nations might be glad, and reioyce: now that they may feare: teaching vs hereby to *serue the Lord in feare, and to reioyce vnto him with reuerence: Psal.*2.11. So to feare him, as to serue him with [r] gladnes: and so to reioyce in him, as to worke [t] out our saluation in feare and trembling: without ioy we shall despaire, without feare presume.

[r] *Psal.*100.1.
[t] *Philip.*2.12.

The feare of God (as *Salomon* speakes) *is the beginning of wisedome*, not only *principium*, but *præcipium*; not only *primum*, but *primarium*: and therefore as it is called the beginning of wisedome, *Prou.*1.7; so likewise *the end of all: Eccles.*12.13. *Let vs heare the end of all, feare God, and keepe his commandements.*

This feare is not slauish, a distractiue and destructiue feare, which ouerthroweth our assurance of faith, and spirituall comfort: for such a feare God forbids, *Esay* 35.4. *Luke* 12.32. but it is a filiall and awfull regarding feare, *Terrens à malo, tenens in bono*: being an inseparable companion of a liuely faith, and therefore commanded in Gods word, and commended in his seruants: old [t] *Simeon* a iust man, and one *that feared God*: [u] *Cornelius* a deuout man, and one *that feared God*: [x] *Iob* a iust man, and one *that feared God*: and here God is said to blesse the Church, in that all the ends of the world *shall feare him.*

[t] *Luke* 2.25.
[u] *Acts* 10.2.
[x] *Iob* 1.1.

Quicunq;

Quicunq; vult.

THe learned *Athanasian* Creede consists of two speciall parts, vnfolding fullie the two chiefe secrets of holie beleefe: namely,

The { Vnitie and Trinitie of God.
{ Incarnation and passion of Christ.

The which are called the principall mysteries of our faith, because in the former is contained the first beginning and last end of man: in the second, the only and most effectuall meane to know the first beginning, and how to attaine vnto the last end. So that *Athanasius* hath comprehended in a very narrow roome both the beginning and middle and end of all our felicitie. For this happily called, the *worlds eye*, because hee did see so much, and pearce so farre into these vnsearchable and ineffable mysteries.

And as this excellent Confession is *a key of beleefe*; so the *Letanie* following, is as *a common treasure house of all good deuotion*. It may be said of the Church in composing that exquisite prayer, as it was of *Origen*, writing vpon the Canticles: *In cæteris illos omnes vicit, in hoc seipsum*. In other parts of our *Liturgie* she surpasseth all other: but in this her selfe. *Letanie.*

These points (I confesse) come not now within the compasse of my walke: but I purpose *pro Nosse & posse* to iustifie them, and all other portions of our Communion booke in my larger expositions vpon the *Gospels and Epistles*, as the text shall occasion me iustly. The next eminent Scripture to bee considered in this tract is the Decalogue, recorded *Exod.* 20. 1.

The Decalogue.

Then God spake all these words and said, I am the Lord thy God, &c.

THe Law was imprinted at the first in mans heart: the which is acknowledged euen by prophane Poets, as well as diuine Prophets, in generall. 7 *Rom.* 2. 15.

[z] Iuuenal. Satyr. 13.

[z] *Exemplo quodcunq; malo committitur, ipſi diſplicet author: prima eſt hac vltio, quod ſe Iudice, nemo nocens abſoluitur, improba quamuis gratia fallacis prætoris vicerit vrnam.*

[a] Epiſt. 97.

And [a] *Seneca* notably: *Prima & maxima peccantium pœna peccaſſe*: Sinne is the greatelt puniſhment of ſinne in particular (as [b] *Melanthon* obſerues). Heathen authors haue a paterne for euery precept, according to that of *Paul*, *Rom.* 2. 14. *The Gentiles hauing not the law, are a law vnto themſelues.*

[b] Loc. com. tit. de leg. naturæ, tom. 1. fol. 186.

But when the [c] light of it through cuſtome of ſinne began to weare away, it was openly proclaimed vnto the world, engrauen in ſtone, written in a booke, kept for record in the Church, as a perfect abridgement of all law, ſetting downe the duties of all men, in all things, for all times.

[c] Albinus quæſt. in Geneſin. & Thom. 12ae. quæſt. 94. art. 5.

In it obſerue { Prefaces: { One, of the Law writer: *God ſpake all theſe words*, &c. / Another, of the Law-giuer: *I am the Lord thy God*, &c. } / Precepts of the { First table, concerning our loue to God. / Second, touching our loue to man. }

In the former preface note: the { Matter, *all theſe words*. / Manner, { *When*. / *Who*. }

The matter is: *theſe words*, that is, theſe ſentences and all theſe: for almightie God ſpake not the firſt Commandement only, nor the ſecond, or third, and left there; but hee ſpake them all: and therfore the Pope proues himſelfe *Antigod* in leauing out one, and diſpenſing with many. God gaue ſo ſtrict a charge to keepe euery one, as any one: but the Vicar of God abounding with vnlimited authoritie, doth firſt publiſh what he liſt, and then expound them as he liſt. To leaue them, who thus leaue God, is our dutie, becauſe God ſpake them all, to beg of him obedience, and make

make conſcience to keepe them all, as one wittily, *Totus, Tota, Totum:* The whole man, The whole law, The whole time of his life.

In the manner I note firſt the circumſtance of time, when God ſpake: namely, *when all the people were gathered together, and ſanctified:* as appeareth in the former Chapter, *then God ſpake.* Whereupon it is well obſerued that all men ought to take notice of the law, whether they bee Commoners, or Commanders, high or low, none ſo mightie that is greater, or ſo meane that is leſſe, then a ſubiect to God and his ordinances: and therefore [d] *Martin Luther* hath worthilie reprehended *Antinomian* preachers, who teach that the Law need not be taught in the time of the Goſpell. Indeed *Chriſt is the* [e] *end of the Law:* but, as [f] *Auguſtine* conſtrues it, *finis perficiens, non interficiens:* an end not conſuming, but conſummating: for, as himſelfe ſaid, [g] *I came not to deſtroy the Law, but to teach it, and doe it.*

[d] *Loc. com. tit. Antinomoi.*
[e] *Rom. 10. 4.*
[f] *Contra aduerſar. legis lib. 2. cap. 7.*
[g] *Matth. 5. 17.*

Secondly, wee may learne by this circumſtance, due preparation when wee come before God either to ſpeake or heare his word. *Auenzoar* vſed to ſay, that hee neuer gaue purgation, but his heart did ſhake many daies before. Let the Phyſition of the ſoule then tremble, to thinke what hurt bad phyſicke may doe, when it is adminiſtred abruptly, corruptly, without either paines in reading, or reuerence in ſpeaking. Vnto the [h] vngodly ſaid God; *Why doeſt thou preach my lawes, and takeſt my couenant in thy mouth, when as thou hateſt to be reformed, and haſt caſt my words behind thee?* If hearers of the Law, much more Preachers of the Goſpell ought to be throughly ſanctified. In the Millers hand wee loſe but our meale: in the Farriors hand but our mule: in the Lawyers hands but our goods: In the Phyſitians hand but our life; but in the hands of a bad Diuine we may loſe that which ſurpaſſeth all, our ſoule.

[h] *Pſal. 50. 16.*

Hearers alſo being of vncircumciſed [i] hearts and eares, ought to fit and prepare themſelues, as [k] *Moſes* and [l] *Ioſua* were commanded, in diſburdening their mind, when they come to Gods houſe to heare God ſpeake, not only from vnlawfull, but alſo from all lawfull worldly buſines; preſenting

[i] *Act. 7. 51.*
[k] *Exod. 3. 5.*
[l] *Ioſua 5. 15.*

senting themselues and their soules in the righteousnes of Christ, a[m] liuing, holy, acceptable sacrifice to God: and it is the dutie both of speaker and hearer to desire the Lord that he would forgiue our [n] want of preparation, and so to assist vs with his holy spirit in handling of his holy word, as that the whole businesse may be transacted for our good, and his glorie.

[m] *Rom.12.1.*

[n] *Chron.2.30. 18.19.*

The second circumstance noted in the manner is the person, and that is God: *Then God spake these words*, in his owne person, attended vpon with millions of [o] glorious Angels, in [p] a flame of fire: so that there is neuer an idle word, but all full of wonderfull wisedome: so perfect a law, that it proues it selfe to be Gods law. For the lawes of men, albeit they fill many large volumes, are imperfect; some statutes are added daily which were not thought vpon before; many repealed, which after experience taught not to bee so profitable: but this law continueth the same for euer, comprehending in a few words all perfection of dutie to God and man, inioyning whatsoeuer is good, and forbidding whatsoeuer is euill.

[o] *Acts 7.53. Galat.3.9.*

[p] *Exod.19.18.*

God is author of all holy Scripture, but the tenne Commandements are his, after a more peculiar sort: first, because himselfe spake them, and said in a sound of words, and a distinct voice, [q] that the people both heard, and vnderstood them: in which sense S. [r] *Stephen* happily calleth them *oracula viua*, liuely oracles: not that they did giue life, for [s] *Paul* sheweth that the Law was the ministration of death; but liuely words, as vttered by liuely voice, not of men or Angels, as other Scripture, but immediatly thundred out by God himselfe.

[q] *Deut.5.24.*

[r] *Acts 7.38.*

[s] *2.Cor.3.7.*

Secondly, because God himself wrote them after a more speciall manner: he did vse men, and meanes in penning the Gospels and Epistles and other parts of sacred writ: [t] *for holy men of God wrote as they were moued by the spirit of God*: (as the [u] Fathers obserue) they were the pennes of Gods owne finger: but in setting downe the Decalogue, Gods owne finger was the pen: hee made the tables also wherein they were first written, that there might be nothing

[t] *2.Pet.1.21.*

[u] *Theodoret præfat. in Psal. & Gregor. præfat. in Iob.*

thing in them but only Gods immediate worke. Since then God had ſuch ſpeciall regard in deliuering the law, wee muſt hence learne with all humble reuerence to receiue the ſame. If King *Eglon* [x] a barbarous tyrant reſpected *Ehud* a man of meane qualitie, when he brought a meſſage from the Lord; how much more ſhould we with awfull reſpect embrace the Decalogue, which God in his owne perſon vttered? and it ſhould make vs exceeding zealous alſo (notwithſtanding the ſcoffes of *Atheiſts* and careleſſe *worldlings*) in obſeruing and maintaining the ſame. For what need any feare to defend that which God himſelfe ſpake; and whereof [y] Chriſt ſaid, *He that is aſhamed of me, and my words in this world, I will be aſhamed of him before my father in the world to come.* As a liuely faith is the beſt gloſſe vpon the Goſpell: ſo dutifull obedience is the beſt Commentarie vpon the Law. To conclude with *Auguſtine: Faciemus iubente imperatore, & non faciemus iubente creatore?* [z] Yes Lord, ſpeake: for thy ſeruants heare.

[x] *Iudges* 3.20.

[y] *Marke* 8.38.

[z] 1. *Sam.* 3.10.

Thus much concerning the firſt preface. The ſecond is of the Law-giuer: *I am the Lord*, &c. Containing two ſorts of arguments, to proue that he may giue a law; and that his people are bound to keepe it. The firſt kind of reaſon is taken from his eſſence and greatnes in himſelfe: *I am Iehoua.* The ſecond from his effects and goodnes towards Iſrael.

In { Generall: *Thy God.*
More ſpeciall: *Which haue brought thee out of the land of Egypt, out of the houſe of bondage.*

Now whatſoeuer is ſaid vnto them, is ſaid vnto all. Almightie God is [a] euer the ſame, [b] *which is, which was, and which is to come:* who being *Iehoua* the Lord, made vs of nothing: and therefore we being his creatures, owe obedience to his commands in euery thing; eſpecially ſeeing he doth not only preſſe vs with his greatnes, [c] but allure vs alſo with his goodnes: being our God by couenant in holie baptiſme, wherein hee tooke vs for his adopted children, and we tooke him for our heauenly father: he tooke vs for his ſpouſe, we tooke him for our husband: he tooke vs for his people, we tooke him for our God: [d] *A ſeruus therefore*

[a] *Heb.* 13.8.

[b] *Apocal.* 1.4.

[c] *Calu. Inſtit. lib. 2. cap. 8. § 14.*

[d] *Malac.* 1.6.

therefore must honour his father, and a seruant his master. If he be ours, and we his, as he doth prouoke vs in bountie: so we must answere him in dutie.

In more speciall, as God brought the children of Israel out of the land of *Egypt*, out of the house of bondage: so hath he deliuered vs from the seruitude of *Satan*, and sinne, [c] prefigured by that bondage of *Egypt* and *Pharao*: *that being deliuered out of the hands of all our enemies, we might serue him in holinesse and righteousnes all the daies of our life.*

[c] *Caluin. vbi supra*, § 15.

[f] *Egypt* was a countrie giuen exceedingly to superstition and Idolatrie, worshipping the most base creatures, as Rats, Onyons, and Garlike: so that to liue in such a place was very dangerous to the soule, and bondage to natures ingenuous, is an estate of all other most grieuous to the bodie. Deliuerance then out of both, are benefits in their own nature very great, and in memorie most fresh, were good motiues vnto regardfull obedience.

[f] *Ezech.* 20. 7.

The Lord hath done so, and more then so for vs, *he hath freed vs from the Romish Egypt and Spanish bondage*, with lesse difficultie and more ease: for we are translated out of *Babel* and *Egypt*, without any trauaile or iourney. *Rome* is swept away from *England*, and *Ierusalem* is brought home to our doores. If arguments drawne either from Gods infinite might or mercie ought to preuaile; let *England* shew the greatest obedience: for *England* hath had the greatest deliuerance.

The Precepts.

Loue [g] *is the complement of the Law.* [h] Christ therefore reduced all the ten Commandements vnto these two: *Thou shalt loue the Lord thy God with all thy heart: and thy neighbour as thy selfe.* The which (as [i] *Tertullian* obserues) is not *dispendium*, but *compendium legis*: not a curtalling, but a full abridgement of the whole law. Yet I finde three sundrie partitions of the seuerals.

[g] *Rom.* 13. 10.
[h] *Mat.* 22. 37. 39.
[i] *Lib.* 5. *contra Marcion.*

[k] *Iosephus* and [l] *Philo* part them equally, making fiue Commandements in each table: the curious and learned

[k] *Antiquit. lib.* 3. *cap.* 6.
[l] *Lib. de Decalogo.*

may

may perule *Sixtus Senensis Bibliotheca. sanct. lib. 2. pag. 59. & Gallasius annot. in Irenæ. lib. 2. cap. 42.*

Lombard out of [m] *Augustine*, and generally the schoole men out of [n] *Lombard*, in honour of the Trinitie, diuide the first table into three Commandements, and the second into seuen.

[m] *Quæst. 71. in Exod. & epist. 119. cap. 11.*
[n] *Lib. 3. sent. dist. 37.*

But all our new writers, and most of the old Doctors, ascribe foure to the first, sixe to the second: among the *Hebrewes*, [o] *Aben Esra*: the *Greekes*, [p] *Athanasius*, [q] *Origen*, [r] *Chrysostome*: the *Latines*, *Hierome*, *Ambrose in epist. ad Ephesios, cap. 6.*

[o] *Ramus de religion. lib. 2. cap. 3.*
[p] *In Synopsi.*
[q] *Hom. 8. in Exod.*
[r] *Hom. 49. in Matth.*

Wherefore being compassed about with such a cloud of witnesses, I follow the Churches order, assigning foure concerning our dutie to God, and sixe touching our dutie to man.

The first table then is a lanthorne to guide vs in the worship of God, as [t] some write. The two first Commandements concerne God the Father as our Creator: the third, God the Sonne as our redeemer: the fourth, God the holy Ghost as our sanctifier. Yet so that we worship the Trinitie in vnitie, and vnitie in trinitie, neither confounding the persons, nor diuiding the substance.

[t] *Io. de Combis compend. lib. 5. cap. 59.*

Or as [u] other: the two first Commandements intimate how we must worship God in our heart: the third, how we must worship God in our tongue: the fourth, how we must worship God with both, in sanctifying the Sabbath.

[u] *Herman. Colan. Archiepisc. explicat. decalog.*

Or the first table doth set down two points especially:
1. The hauing of the true God for our God, in the first, *Thou shalt haue no other gods but me.*
2. The worshipping of this one God, in the other three.

The first Commandement is obserued in exercising the three theologicall vertues,
Faith.
Hope.
Charitie.

He that vnfainedly beleeueth in God, hath God for his God: because he taketh God for the chiefe veritie: and in this vnbeleeuers and misbeleeuers offend. He that hopeth in God, hath God for his God, in that hee takes him for

moſt faithfull, moſt pitifull, and alſo moſt potent: as being aſſuredly perſwaded that hee can, and will helpe him in all his neceſſitie. And in this they ſinne who deſpaire of the mercies of God, or doe truſt more in men, then in God: or ſo much in men, as in God. He that loueth God aboue all things, hath God for his God, in holding him for the chiefe good: and in this they treſpaſſe who loue any creature more then God, or equall with God, and much more they that hate God: for it is a ſound concluſion in Diuinitie; *that is our God which we loue beſt, and eſteeme moſt.*

Concerning the worſhip of God, note the { Manner: in the 2. *Commandement.* / End: in the 3. *Com.* / Time and place: in the 4. *Com.*

The ſecond doth deſcribe the manner of his worſhip: *Thou ſhalt not make to thy ſelfe any grauen image*, &c. forbidding all ſtrange worſhip, and inioyning pure worſhip according to his word: [u] *for to deuiſe phantaſies of God, is as horrible as to ſay there is no God.* And therefore though wee ſhould grant, that Images and pictures of God are as it were the *Lay mans Alphabet*, and the *peoples Almanack*; yet foraſmuch as theſe bookes are not imprinted *Cum priuilegio*, but on the contrarie prohibited; it is vnlawfull to learne what God is by them, or to worſhip God in, or vnder thē. And leſt any ſhould preſume, God hath fenced in this commandement with a very ſtrong reaſon, *I am the Lord*, and therefore can puniſh: *a iealous God*, and therefore will puniſh grieuouſly ſuch, as giue that honour to another which only belongs vnto me.

[u] *Hilarius.*

The end of Gods worſhip is his glorie, prouided for in the third Commandement: *Thou ſhalt not take the name of the Lord thy God in vaine.*

The which is done two waies, in our { Workes. / Words.

In our conuerſation: when as our leaud life doth occaſion enemies of religion to reuile the Goſpell, and [x] blaſpheme God. It is to take Chriſts name in vaine, *when wee play the Gentiles vnder the name of Chriſtians*; as *Paul* to *Titus:*

[x] *Rom. 2. 24.*

y *Titus: professing God in word, but denying him in our workes.*
z *Hoc ipso Christiani deteriores quò meliores esse deberent:*
a Hee that calles on the name of Christ, must depart from iniquitie.

y 1. Titus 16.
z Salvianus de gubernatione dei, lib. 4.
a 2. Tim. 2. 19.

Secondly, wee take Gods name in vaine by speech; and that without an oath, or with an oath: without an oath, when we talke of himselfe, his essence, titles, attributes, holie word, wonderfull workes irreuerently and vnworthily without any deuotion, or awfull regard of his excellent Maiestie.

We blaspheme God with an oath, by swearing either { Idlely. / Falsely.

Idlely out of { *Weakenes:* when in our ordinarie talke, through a b custome in sinne, wee fill vp our periods with c vnnecessarie oathes. / *Wickednes:* as when a wretch in his discontented humour shall binde himselfe with an oath to do some notable mischiefe. So certaine Iewes, *Acts* 23. sware that they would neither eate nor drinke till they had killed *Paul:* or when he shall despitefully sweare to vexe the good spirit of God, and to trample the blood of Christ vnder his feete: if cards, or bowles, or dice, runne against him, he will make his tongue to runne so fast against God: or when he doth sweare by heauen, or earth, or any other creature, d in stead of the Creator. An oath is an inuocating of God: he therefore that sweares by the light, makes light his God: hee that sweares by the Masse, doth make that Idoll his God.

b *Basilicon Doron, lib. 1. pag. 17.*
c *Matth. 5. 37.*
d *Deut. 6. 13. Matth. 5. 34.*

A man may forsweare himselfe three waies, as e *Lombard* out of f *Augustine:* whē he doth sweare { 1. That which is false, and hee knowes it false. / 2. That which is true, but hee thought it false. / 3. That which is false, but hee held it true.

e *Lib. 3 sent. dist. 39.*
f *De verbis Apostoli, serm. 28. tom. 10. fol. 264*

The two first kinds are abominable: namely, when a man sweares either that he knowes to be false, or thinkes to be false: but the third in the Court of Conscience is no sinne;

because it is with forswearing as with lying: *Periurie is nothing else but a lie bound with an oath.* [g] As then a man may tell an vntruth, and yet not lie: so likewise sweare that which is false, and yet not sweare falsely. [h] *Thou shalt sweare in truth*, that is, as thou shalt in thy conscience and science thinke to bee true: [i] for doubtlesse it is a lesser offence to sweare by a false god truly, then to sweare by the true God falsely: it is a sin to lie, but a double sin to sweare and lie.

[g] *Aulus Gelius, lib. 11. cap. 11. & Augustin. de mendac. ad Consent. cap. 11.*
[h] *Ierem. 4. 2.*
[i] *August. epist. 154.*

The 4. Commandement.

THe fourth Commandement doth set downe the time and place of Gods holie worship: the time expresly, *Remember thou keepe holy the Sabbath day:* the which insinuates also the place; for God was publikely worshipped in his Sanctuarie, in his Tabernacle, in his Temple. *Leuiticus 19. 30. Ye shall keepe my Sabbaths, and reuerence my Sanctuarie. The Sabbath* (as [k] one calles it) *is Gods schooleday: the Preachers are his Vshers, and the Church is his open schoolehouse.*

[k] *Ramus de relig. lib. 2. c. 6.*

This Commandement is hedged in on euery side, lest we should breake out from obseruing it: with a caueat before, *Remember:* and two reasons after, one drawne from the equitie of the law: *Sixe daies shalt thou labour:* As if God should speake thus: If I permit thee sixe whole daies to follow thine owne businesse, thou maiest well affoord one only for my seruice: but sixe daies shalt thou labour and doe all thine owne worke: therefore hallow the seuenth in doing my worke. *Sixe daies shalt thou labour.* [l] A permission, or a remission of Gods right, who might challenge all, rather then an absolute commandement: [m] for the Church vpon iust occasion may separate some weeke daies also, to the seruice of the Lord and rest from labour. *Ioel 2. 15. Blow the trumpet in Sion, sanctifie a fast, call a solemne assemblie.* Daies of publique fasting, for some great iudgement: daies of publique reioycing, for some great benefit, are not vnlawfull, but exceeding commendable, yea necessarie. Yet this permission is a [n] commission against idlenes, because

[l] *B. Babington & Caluin. Cat.*
[m] *Perkins aurea Cat. cap. 23.*
[n] *Perkins treat. of callings.*

because euery man must liue by the [o] sweat of his browes, or sweate of his braines: hauing some profession or occupation or [p] vocation, wherein he must labour faithfully.

Another argument is taken from the Law-giuers example: *For in sixe daies the Lord made heauen and earth, and rested the seuenth day.* God requires no more then himselfe performed, his owne practise is a Commentarie vpon his law. This may teach all Magistrates, all masters, all superiours who prescribe lawes vnto other, to become first an vnprinted law themselues. If the Prince will haue his Court religious, himselfe must be forward in deuotion: if the father will haue his children possesse their [q] vessels in chastitie, then himself must not [r] neigh after his neighbours wife. When Sabbath breakers are rebuked, all their answere is, other, and that the most doe so. If they will follow fashion and example, let them follow the best: *Fashion not your selues like the [r] world: but be ye followers of [s] God:* who framed the whole world in sixe daies, and rested the seuenth: he rested from creating, not gouerning; from making of new kinds of creatures, not singuler things: he is not (as *Epicurus* imagined) idle, but alway working: *Ioh. 5. 17. My father worketh hitherto, and I worke.*

[o] *Gen. 3. 19.*
[p] *1. Cor. 7. 20.*
[q] *1. Sam. 21. 5.*
[r] *Ierem. 5. 8.*
[r] *Rom. 12. 2.*
[s] *Ephes. 5. 1.*

The Commandement it selfe is
- First, propounded briefly: *Keepe holy the Sabbath day.*
- Then expounded more largely:
  1. What is the Sabbath day, namely, *the seuenth.*
  2. How it must be sanctified: *In it thou shalt doe no manner of work.*

Keepe holy.] This day hath no more holinesse in it selfe then other times: only God hath appointed it to holie vses aboue other: and therefore wee must keepe it more holie then other.

The Sabbath.] There is *sabbathum*
- *Pectoris*, of the minde.
- *Temporis*, of time.

The sabbath of the minde is double: { *Interiall*, peace of conscience in the kingdome of grace. / *Eternall*, rest of bodie and soule in the kingdome of glorie.

[a] When as [x] wee shall rest from our labours, [y] all teares shall be wiped from our eyes, and cares from our heart.

Among the Iewes the sabbath of time was of { *Daies.* / *Yeeres.*

Daies { *Lesser*: euery seuenth day. / [z] *Greater*: as when the Passeouer fell on the Sabbath: as it did when Christ suffered.

[a] Yeeres { Euery seuenth yeere, *a Sabbath of rest to the land.* / Euery seuen-times seuen yeere: which was 49. and then followed in the 50. yeere *the Iubile.*

This Sabbath is of daies, expressly, *kept holy the seuenth day.*

There is { *A naturall day*, which is the space of 24 houres: a night and a day, *Gen.* 1.5. / *An artificiall day*: the space of 12. houres: as *Christ. Iohn* 11.9. from the Sunne rising to the Sunne setting; of which I think this Commandement is vnderstood. For albeit the Iewes counted the Sabbath from euening to euening, yet it was but as they reckoned other daies; not to sit vp and watch all night: but to spend in Gods seruice so much of the naturall day, as may be spared without hurting the bodie.

The seuenth is the Sabbath.] It is the iudgement of the most & best Interpretors, that the Sabbath is [b] *morale quoad genus*, but *ceremoniale quoad speciem*: Ceremoniall for the [c] manner, albeit morall for the matter. I say ceremoniall in regard of the particular: [d] as the strict obseruation of the same day and same rest: precisely to keepe the Satturday, and strictly to cease from all labour, as the Iewes did, was a shadow: therefore abrogated by the comming of the bodie, Christ.

The blessed Apostles herein led by the spirit of truth, and (as some thinke) by Christs owne [e] example, [f] altered, and

[a] *Thomas* 12ae. *quæst.*100. *art.*5.
[x] *Apocal.*14.13
[y] *Apocal.*7.17.
[z] *Iohn* 19.31.
[a] *Leuit.*25.
[b] *Melanchton tom.*1.*fol.*6. & *tom.*2.*fol.*362.
[c] *Church hom. concerning the time and place of prayer.*
[d] *B. Babington*
[e] *Ioh.*20.19.28
[f] *Acts* 20.7. 1.*Cor.*16.2. *Apocal.*1.10.

and so by consequence abrogated the particular day. *Consentaneum est Apostolos hanc ipsam ob causam mutasse diem, vt ostenderent exemplum abrogationis legum ceremonialium in die septimo: Melanc. tom. 2. fol. 363.*

Whereas therefore the Iewes obserued their Sabbath on the seuenth day, wee celebrate the eighth. They gaue God the last day of the weeke: but Christians better honour him with the first: they keepe their Sabbath in honour of the worlds creation; but Christians in memoriall of the worlds redemption, a worke of greater might and mercie: and therefore good reason the greater worke should carrie away the credit of the day. See the Gospell on S. *Thomas* day.

The particular rest of the Iewes is [z] ceremoniall also: for it is a type of our inward resting from sin in this life: *Exod.* 31.13. *Ezekiel* 20. 12. and a figure of our [h] eternall Sabbath in the next: as S. [i] *Paul* disputes, *Heb.* 4.

Yet this Commandement is morall in the generall. As for example, wee must keepe one day in the seuen holy to the Lord: wherein we must do no manner of work, which may let the ministerie of Gods word, and other exercises of pietie. We must leaue to doe our worke, that the Lord may bring foorth in vs his worke.

The duties then required on the Lords day be principally two: { Rest. / And a sanctification of this rest.

A double Sabbath; rest from labour, and rest from sinne: for as [k] our Church doth determine, two sorts of people transgresse this Commandement especially: { 1. *Such as will not rest frō their ordinary labour, but drive & carry, yow & ferry on Sūday.* / 2. *Such as will rest in vngodlines, idlely spending this holy day in pampering, poining, painting themselues.* So that God is more dishonoured, and the Diuell better serued vpon Sunday, then on all the daies of the weeke beside.

Thou shalt do no manner of worke. That is, no seruile work of thine ordinarie calling, which may be done the day before, or left well vndone till the day after. But some workes are

[z] *Caluins Cat. Perkins aurea Caten. cap. 23. Ram. de religione, lib. 2. 66*

[h] *Caluins Instit. lib 2. cap. 8. § 31.*

[i] *D. Fulk vpon Heb. 4. 4. Master Dearing, lect. 19. vpon Heb.*

[k] *Vbi supra.*

are lawfull: namely, such as appertaine to the publike worship of God: as painfull preaching of the sacred word, reading of diuine prayers, administring of the blessed Sacraments, and euery worke subordinate to these: as ringing of bels, and trauelling to Church, *Acts* 1.12. 2. *Kings* 4.23.

And workes of mercie toward
- *Our selues:* as prouision of meate and drinke, *Matth.* 12.1.
- *Other*
  - *Men:* our Sauiour healed the man with the dried hand on the Sabbath, *Mark.* 3.5.
  - *Beasts:* in watering cattell, and helping them out of pound and pit: *Luke* 14.5.

[l] *Perkins vbi supra.*

Workes of present necessitie: [l] Physitions on the Lords day may visit their patients; Midwiues helpe women with child, Shepheards attend their flock, Mariners their voiage, [m] Souldiers may fight, and [n] messengers ride post for the great good of the Common-wealth.

[m] 1. *Mac.* 2. 41.
[n] *Esday on the* 4. *Commandement.*

Works of honest recreations also, so farre as they may rather helpe then hinder our cheerefull seruing of the Lord: and the reason of all this is giuen by Christ; *Marke* 2.27. *The Sabbath was made for man, and not man for the Sabbath.*

Thou.] Thy wife is not named, because she is presumed to be thy selfe: that whatsoeuer is forbidden thy selfe, must also be knowne to be forbidden thy second selfe.

[o] *Ester* 1.22.
[p] *Augustine.*

Thy sonne and thy daughter.] Euery man is a [o] gouernour in his owne house; and therefore must take charge of such as are vnder him: [p] *Adduc eos ad domum dei tecum, qui sunt in domo tua tecum: mater Ecclesia aliquos à te petit, aliquos repetit, petit eos quos apud te inuenit, repetit quos per te perdidit.*

Thy man seruant.] This is for
- *Thy good.*
- *Their good.*
- *The common good.*

[q] *Gen.* 30.27.
[r] *Gen.* 39.5.

Thy good: For hee that on Sunday shall learne his dutie, will be more fit all the weeke to doe his dutie: such as obey God with a good conscience, will serue their master with an vpright heart, as [q] *Iacob* serued *Laban*, and [r] *Ioseph Pharaoh.*

Againe,

Againe, it is for *thy good* vtterly to remember with thankfulnes, that God hath made thee master and him seruant: whereas hee might haue made thee seruant, and him master.

For their good: that they may [t] *know God, and whom hee hath sent Christ Iesus,* [u] *the way, the truth, and the life.* Thy seruants are men of the same mould with thee: [x] *Iisdem & constant & nutriuntur elementis, eundem spiritum ab eodem principio carpunt, eodem fruuntur cœlo, æque viuunt, æque moriuntur, ferui sunt, imo conserui.* That is, in the words of scripture, [y] *They seruants are all one with thee in Christ*: made of the same God, redeemed with the same price, subiect to the same law, belonging to the same master, *Ephes.*6.9. Pitie then and pietie require that thou see thē obserue the Lords day, for the good aswell of their bodies as soules.

For the cattells good: [z] For euery man hath iust cause to be readie willingly to labour all the weeke, when as hee is assured he shall rest on Sunday.

Thy cattell.] Hence we may gather much comfort: for if God in his mercie prouide for the welfare euen of our brute beasts, of which hee hath made vs Lords; he will assuredly much more respect vs his seruants and children: hee cannot be careles for men, who is so carefull for oxen.

The Commandements are so well knowne, and often expounded, that as [a] *Augustine* speakes in the like case: *Desiderant auditorem magis quam expositorem.* I passe therefore from the first table, containing all dutie to God, vnto the second, teaching all dutie to man. I say to man as the proper immediat obiect of them. Otherwise these Commandements are done vnto God also: for he that clotheth the naked and visiteth the sicke, doth it vnto Christ: *Matth.*25.40.

The lawthen concerning our neighbour is partly *Affirmatiue*, teaching vs to do him all good: *Honour thy father and mother*, &c. *Negatiue*, teaching vs to doe him no hurt: *Thou shalt not kill*, &c.

[r] *Deut.*5.15.

[t] *Iohn* 17.3.
[u] *Iohn* 14.6.
[x] *Macrob. saturnal. lib.*1. *cap.*11. *& Ambros. serm.*33.
[y] *Galat.*3.28.

[z] *Calu. Cat.*

[a] *Tract.*50. *in Iohannem.*

This table begins with honour of our father: [b] First, because next vnto God we must honour those who are in the place of God.

Secondly, because the neglect of this one Commandement occasioneth all disorder against the rest: for if superiours gouerne well, and inferiours obey well, how can any man be wronged in word or deed?

[c] Thirdly, because of all neigbours our parents are most neere to vs, as being most bound to them, of whom we haue receiued our life. Thy parent is Gods instrument for thy naturall being: thy Prince Gods instrument for thy ciuill being: thy Pastor Gods instrument for thy spirituall being. Wherefore as thou art a man thou must honour thy naturall father; as a citizen honour thy ciuill father; as a Christian honour thy ecclesiasticall father.

Honour imports especially 3 things: { *Obedience.* / *Reuerence.* / *Maintenance.* }

Obedience. Children obey your parents in all things: Colos. 3.20: that is, as *Paul* doth interpret himselfe, *Ephes.* 6.1. *in the Lord.* In all things agreeable to the will of God: otherwise for Christs loue wee must hate father and mother, *Luke* 14.26. [d] *Hierom* notably: *Licèt sparso crine & scissis vestibus vbera quibus te nutrierat mater ostendat licèt in limine pater iaceat, per calcatum pergepatrẽ, siccis oculis ad vexillum crucis euola.* The most eminent paternes of obedience to father and mother are these: [e] *Rebekkah*, [f] *Isaac*, [g] *Christ*: [h] *Venerabatur matrem, cuius ipse erat pater, colebat nutritium quem nutriuerat.*

Reuerence: Bearing them respect in words, and outward behauiour, though they be neuer so meane, and wee neuer so mightie. *Prouerbs* 23.22. *Honour thy father that begat thee, and thy mother that bare thee.* As if hee should say, Be dutifull vnto thy parents: not because they be rich and in great place, but because they be thy parents, how base soeuer they be. [i] *Matrix angustam domum Iudicat, cuius tibi non fuit vnter angustus?* [k] *parentes non amare impietas est, non agnoscere insania est.* Examples of this vertue, recorded in holy

[b] *Herman. explicat. decalog.*

[c] *Bellarm. Cat.*

[d] *De vita Eremit. ad Heliodorum, tom. 1. fol. 3.*

[e] *Ierem.* 35.
[f] *Gen.* 22.
[g] *Luke* 2.51.
[h] *Hierom epist. de vitando suspecto contubernio, tom. 1. fol. 214.*

[i] *Hierom vbi supra.*
[k] *Seneca de beneficijs, lib. 3. cap. 1.*

holy Scriptures are *Ioseph*; and [n] *Salomon*: and in our English Chronicles, Sir [n] *Thomas More*, who being Lord Chancellor of England, vsually did aske his father blessing in Westminster Hall publikely: the which custome of our nation is good and godly.

Maintenance.] If the parent be blinde, the childe must be his [o] eye: if lame, the childe must be his foote: if in any want, the [p] staffe of his decaied age. So [q] Christ tooke care for his mother at his death: [r] for it is great reason that children hauing receiued life of their father & mother, should procure to preserue vnto them the same life. Nature doth reade this lesson. [s] *Valerius Maximus* hath a memorable historie of a young woman who gaue sucke to her mother in prison, and so kept her aliue, who otherwise was adiudged to be famished. A pious office, so well accepted of the Iudge, that hee did both pardon the mother, and preferre the daughter. [t] *Aristophanes* affirmes also, that the young Storke doth feed the old.

There is a dutie required of the parent toward the child, aswell as of the childe toward the parent: yet the law speaketh expresly to the one, and not to the other, That the father being in order of nature and in wisedome superiour, might suspect his dutie to be written in himselfe: father and mother are [u] *nomina pietatis, officiorum vocabula, naturæ vincula.* The dutie then of superiours is infolded in the word father: a Minister is a father, a Master a father, a Magistrate a father: teaching them to be so well affected to their inferiours, as parents are to their children.

Againe: the loue of parents towards their children is so naturall, and ordinarie, that there is lesse neede to put parents in minde of their dutie. But contrariwise children are not vsually so dutifull to their parents (as the [x] Schoole speakes) [y] *Amor descendit, non ascendit: benefactor plus diligit quam beneficiatus*: and therefore it was necessarie to admonish them of their loue: neither is God content with a bare precept, but hath adioyned a promise, *That thy daies may be long*: for there is no reason hee should enioy long life, who dishonoureth those of whom hee receiued life:

[l] *Gen.26.27. 28.cap.*
[m] *1.King.2.19.*
[n] *Stapleton in eius vita, cap.1.*
[o] *Iob 29.15.*
[p] *Tobit.5.17.*
[q] *John 19.27.*
[r] *Arist.Ethic. lib.9.cap.2.*
[s] *Lib.5.cap.4.*
[t] *Aristophanes in auibus,*
[u] *Hierom vbi supra.*
[x] *Thomas 22ª, quæst.26.art. 12.& Aristot. Ethic.lib.9. cap.7.*

but if God ſhorten the daies of dutifull children, and in ſtead of long life, giue them euerlaſting life; hee doth not breake but keepe his promiſe: for hee doth promiſe long life, not abſolutely, but ſo farre foorth as it is a bleſſing; *that it may be well with thee: and that thou maiſt liue long on earth.* *Ephes.6.3.*

The 6. Commandement.

THe negatiue part forbiddeth all euill, and that is committed against our neighbour, three waies:

y Io. Combis lib. 5 cap. 9. Aquinas in 13. ad Rom. lect. 2.

In { *Thoughts.* *Words.* *Deedes.*

But becauſe bad deedes are worſe then bad words: and bad words worſe then bad thoughts, it pleaſed the God of order firſt to forbid bad deedes: *Thou ſhalt not kill, Thou ſhalt not commit adulterie, Thou ſhalt not ſteale.* Then bad words: *Thou ſhalt not beare falſe witnes.* Laſt of all, bad thoughts: *Thou ſhalt not couet thy neighbours houſe,* &c.

All our bad deedes againſt our neighbours concerne his { Life: *Thou ſhalt not kill.* Honour: *Thou ſhalt not commit adulterie.* Goods: *Thou ſhalt not ſteale.*

Thou ſhalt not kill.] To wit, a man: for to kill other liuing things is not forbidden: and the reaſon is plaine; becauſe they were created for man, and ſo man is maſter of their life. But one man was not created for another man, but for God: and therfore not man, but only God is maſter of our life: for a Magiſtrate doth not put malefactors to death as maſter of their life, but as a *z* miniſter of God: and ſo by conſequence not murther, but an act of iuſtice: *a Such as ſtrike with the ſword ſhall periſh with the ſword:* *b* that is, ſuch as take the ſword vpon their owne authoritie: *Dominus inſerat, vt ferrum diſcipuli ferrent, non vt ferirent.* But if God put a ſword into their hand, then they may, then they muſt ſtrike. In a word, killing is vniuſt when either it is done without authoritie, or by publique authoritie vpon priuate grudge;

z Rom. 13. 4.
a Matth. 26. 52.
b Auguſt. cont. Fauſtum, lib. 22. cap. 70.

grudge; *non amore iustitiæ, sed libidine vindictæ.* Concerning inward rancor and outward disdaine, in deede, word or gesture, see the Gospell *Dom.6.post Trin.*

The 7. Commandement.

IN this Commaudement are forbidden [c] all vnchast lusts, aswell burning [d] within, as breaking forth

Into { *Allurements,* { Ribald talke, *Ephes.*4.29. / Wanton lookes, *Gen.*6.2.39.7. / Lasciuious attire, *Esay* 3.16. ; *Acts of vncleannes.*

Acts of vncleannes vnnaturall: as { Committing filthines with { *A man of the same sexe: Rom.*1.27. / *A beast: Lev.*18.23. / [e] *A Diuell:* as witches doe by their owne confession.

Naturall, { *Adulterie:* when both, or one of the parties are married: *Deut.*22.22. / *Fornication* betweene single persons: as { Deflouring of virgins, *Deut.*22.28. / Hunting of common whores: 1.*Cor.*10.8. / *Incest:* with such as be within the degrees of consanguinitie or affinitie prohibited in law: *Levit.*18.6.

Sinne in this kinde is more dangerous, then in another, because a man can hardly repent heartily for it. The murtherer, and swearer, and theefe become many times exceeding sorrowfull after the fact: but the wanton (as [f] *Hierom* notes) euen in the middest of his repentance sinneth afresh: the very conceit of his old pleasure doth occasion a new fault: so that when his deuotion ends, he presently begins to repent that hee did repent. Example hereof *Augustine:* who being in the heate of his youth (as himselfe [g] writes of himselfe) begged of God earnestly the gift of continencie: but, saith hee, to tell the truth, I was afraid lest hee should

[c] *Lombard.*3. *sent. dist.*37. *Church Hom: against adultery, part.*1.
[d] *Matth.*5.28. 1.*Cor.*7.9.
[e] *Paracelsus, incubi, succubi.*
[f] *Epist. Amando tom.*3. *fol.*135.
[g] *Confess. lib.*8. *cap.*7.

heare me too soone: *Malebam enim explevi concupiscentiam quàm extingui.* See the Gospell *Dom. 25. post Trin.*

The 8. Commandement.

THis ouerthroweth [h] *Anabaptisticall* and *Platonicall communitie*: for if all things ought to be common, and nothing proper in possession, how can one man steale from another? All lawes of giuing, buying, selling, leasing, letting, lending are vaine, *si teneant omnes omnia, nemo suum.*

A man may transgresse this Commandement in being a theefe { *To himselfe*, in { Too much. spending { Too little. *To other.*

Too much { Wasting more then hee should in gameing, diet, brauerie; such are arrant cutpurses vnto themselues. Getting lesse then they should: *Ignaui & prodigi sunt fures*, saith [i] *Melanchon.*

As a spendall, so a get-nothing is a theefe to his estate: *Pouertie comes vpon him as an armed man: Prouerbs 24. 34.* An idle person is pouerties prisoner: if hee liue without a calling, pouertie hath a calling to arrest him.

Hee that spends too little on himselfe, as the couetous wretch, is a robber of himselfe also, [k] *Corpus extenuat, vt lucrum extendat:* He keepes his belly thinne, that his purse may be full: he [l] cannot afoord himselfe so much as an egge, lest hee should kill a chicke: whereas a poore man doth want many things, a rich miser wants euery thing: like *Tantalus* vp to the chin in water, and yet thirstie. The which (as *Salomon* calles it) *is an euill sickues: Eccles. 6. 2.*

To other { *Openly*: which is plaine robberie: so little practised, or so much punished in King [m] *Alfreds* raigne, that if a man had let fall his purse in the high way, he might with great leisure, & good assurance haue come backe and taken it vp againe. *Secretlie*: which is properlie called stealing. And this offence is manifold: for there

[h] *Melanchon Catechis. tom. 1. fol 17. & tom. 2 fol. 369.*

[i] *Tom. 1. fol. 185.*

[k] *Innocentius de vilit. condit. Human. lib. 2. cap. 13.*

[l] *Ambros. lib. de Naboth, c. 4.*

[m] *Lamberts Perambulation of Kent, pag. 27*

there is not onely theft of the hand, but of the heart, and tongue. Couetous greedines is theft in heart: for howsoeuer it be a maxime in our law, [n] *Voluntas non reputabitur pro facto, nisi in causa productionis: sed exitus in maleficijs spectatur; & non voluntas duntaxat*: yet it is a breach of this law, couetously to desire that which is not ours: albeit wee seeke not to get it wrongfully. Their hearts, saith [o] *Peter, are exercised in couetousnes*: and [p] *Chrysostom* plainly; The couetous man is a very theefe: *fur & latro*. The [q] fathers of the law write that theeues are called *felones*, of our ancient word *fell* or fierce; because they commit this sinne with a cruell, fell, and mischieuous minde: teaching vs hereby that a felonious intent is a principall in theeuerie.

[n] *Meteranus hist. Belgic. lib. 13. pag. 420.*

[o] *2. Pet. 2. 14.*
[p] *In 1. Thess. cap. 5. hom. 10.*
[q] *Termes of the Law, pag. 97.*

There is also theft of the tongue, by [r] lying, flatterie, smothing, &c. So we reade that [s] *Absolon stole the hearts of the men of Israel*: and so false [t] *Ziba* stole the goods of his master *Mephibosheth*.

[r] *B. Babington.*
[s] *2. Sam. 15. 6.*
[t] *2. Sam. 16.*

So flatterers and parasites are great theeues in Court and Countrie: not only *dominorum suorum arrisores; sed etiam arrosores*: and therefore let a flatterer bee in your *Pater noster*, but not in your Creed: pray for him, but trust him no more then a theefe.

Fraudes in buying and selling are reduced to stealing; because hee that vseth such deceits, secretly taketh of his neighbour more then his due: but oppressions and vniust extortions are reduced by Diuines vnto robberie; because the cruell tyrant exacteth more then his owne manifestly: not to pay debts, is reduced vnto both: vnto robbery, when a man to the great hindrance of his neighbour can and will not: vnto stealing, when hee partly will and cannot: I say will partly: for if he desire wholly with all his heart to pay the vtmost farthing, God assuredly will accept of votall restitution, aswell as of actuall: and it is not a sinne though it be a sore.

The 9. Commandement.

NExt the prohibition of iniuries in deede, follow the wrongs against our neighbour in word: *Thou shalt not*

not beare false witnes: and that fitly, because [u] lying is coſen germane to ſtealing: [x] *Da mihi mendacem, & ego oſtendam tibi furem:* If thou wilt ſhew me a liar, I will ſhew thee a theefe.

[u] *Herman. explicat. huius præcept.*

[x] *Erasmus Com. de lingua.*

This precept condemnes all manner of lying: for albeit one is worſe then another, [y] yet all are naught: *The mouth that ſpeaketh lies ſlaieth the ſoule: Wisd.* 1.11. And *Pſal.* 5.6. *Thou ſhalt deſtroy them that ſpeake leaſing.* See Goſpell *Dom.* 15 *poſt Trinit.*

[y] *Auguſtin. in Pſal.* 5.

Beſide lies: euery thing whereby the credit of our neighbour is impaired: eſpecially thoſe three ſins of the tongue: { *Contumely.* *Detraction.* *Curſing.*

A contumely is an iniurious word, ſpoken with an iniurious minde, to the diſhonour of our neighbour: I ſay with an iniurious intent; otherwiſe when it is vttered by way of aduice to direct or correct, as a father ſometime ſpeaketh to his childe, or a maſter to his ſcholler, or a Paſtor to his people, as *Paul:* [z] *Ye fooliſh Galathians:* out of ſome heat, but yet not out of any hate, then it is no contumelie or ſinne.

[z] *Galat.* 3.1.

Or in merriment, not in malice: *There is a time to* [a] *laugh:* and ſo by conſequence a time to ieſt: when a wittie conceit may profit and adminiſter grace to the hearer. He that ſaid the Duke of *Guiſe* was the greateſt vſurer in France, becauſe hee turned all his eſtate into obligations, hereby gaue this honeſt aduice, that if he ſhould leaue himſelf nothing, but only haue many followers bound to him for his large gifts, in concluſion he ſhould finde a number of bad debtors. He that called his friend theefe, becauſe hee had ſtollen away his loue, did not wrong, but commend him.

[a] *Eccleſiaſt.* 3.4

It is lawfull alſo to ieſt at the vanities of irreligious men, enemies to God and his Goſpell: as [b] *Elia* did at the foppiſh idolatrie of *Baals* prieſts. A friend of mine ſaid of an vpſtart gallant in Court with a gingling ſpurre, that hee had a Church on his back, and the bels on his heeles.

[b] 1. *King.* 18.27

Euery lay Papiſt muſt beleeue as the Church beleeues, albeit he know not what the Church beleeueth: hee muſt alſo worſhip the conſecrated bread, and yet knoweth not whether

whether it be consecrated or no: [c] *for to the consecration of the host, the Priests intention is required*, which no mã knowes but God, and himselfe. So that if a man tell his popish acquaintance that he is a blinde buffe, to worship and beleeue he knowes not what, it were no contumelie; because it did proceed out of zeale to God, and loue to him; only to rectifie his error, and not to vilifie his person.

[c] *Con. Trident. sess. 7. can. 11. Bellarmin. de sacramentis in genere, cap. 27.*

The second fault reduced to false witnes is detractation, in speaking euill of our neighbour: and it is done by reporting that which is false, and sometime by telling that which is true, but secret: whereby the credit of our neighbour is lessened with those, to whom his sinne was not knowne before: for as a man may flatter in absence, namely when either the vertue is absent, or the occasion, and so the praise is not kinde but forced either in truth, or in time: so likewise a man may slander his neighbour in speaking the truth vnseasonably, without discretion out of time and place. A tale tossed from mouth to mouth increaseth as a snowball, which being little at the first, groweth [illegible] a great quantitie.

Now the backbiter is bound in reason and religion to restore the good name of his neighbour, which hee by detractation hath taken away; and that is exceeding hard: for a mans honest fame is like the *Merchants wealth got in many yeeres, and lost in an houre.* Wherefore speake well of all men alwaies, if it may bee done with truth: and when it cannot, then bee silent: or else interrupt euill detractation with other meete and merrie communication, as [d] *Sampson* at his mariage feast propounded a riddle to his friends, [e] hereby to stop the mouthes of backbiters, and to occupie their wits another way. *Bernard* excellently: *The tale bearer hath the diuell in his tongue: the receiuer in his eare.*

[d] *Iudges 14. 12.*

[e] *Ambros. epist. lib. 9. epist. 70.*

The theefe doth send one only to the diuell, the adulterer two: but the slanderer hurteth three; himselfe, the partie to whom, and the partie of whom hee telleth the tale. *Ter homicida* (saith [f] *Luther*) *vno ictu tres occidit:* [g] *vnus est qui loquitur, & vnum tantum verbum profert, & tamen illud vnum verbum, vno in momento, multitudinis audientium dum aures inficit, animas interficit.*

[f] *Loc. com. tit. lingua.*

[g] *Bernard. ser. 24. in Cant.*

[h] Coloſſ. 3. 8.

The third fault is malediction: a grieuous [h] offence when it is ſpoken with hatred and a deſire that ſuch euill come vpon our neighbour: but when it is vttered vpon ſome ſudden diſdaine, without regard to that we ſpeake, it is leſſe euill, yet for all that alwaies euill: becauſe from the mouth of a Chriſtian, who is the childe of God by adoption, nothing ought to paſſe but [i] benediction.

[i] 1. Pet. 2. 1.

The 10. Commandement.

THe former precepts intend thoughts and deſires, aſwel as act and practiſe: for the Lawgiuer is a ſpirit, and therefore muſt be worſhipped in ſpirit: yet leſt we ſhould pretend ignorance, God in this Commandement giueth eſpeciall order for them no leſs as [k] other. The former precepts did condemne the fetled thought to doe miſchiefe: but this euen the firſt inclination and motion to ſinne, though a man neuer conſent, but ſnub it in the beginning: *Rom. 7. 7. Thou ſhalt not luſt or deſire.*

[k] Melanchon, & Caluin. Cat.

Now we ſin three waies in this kinde:

1. By coueting ſ goods of our neighbour,
   - *Immoueable*: as his land and houſe.
   - *Moueable*: as his oxe and aſſe, &c.
2. *By coueting his wife.*
3. *By plotting treaſon, and murther.*

To couet his goods is againſt his profit, which is deare to him: to couet his wife is againſt his honor, which ought to bee more deare: to couet his bloud is againſt his life, which of all worldly things is moſt deare.

Whereas it is obiected that deſire of murther is not forbidden in particular, as the deſire of theft and adulterie: for the Commandement ſaith, *Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife:* but it is not ſaid, *Thou ſhalt not couet thy neighbours bloud:* Anſwere is made, that a man doth not deſire any thing principally but that which bringeth him ſome [l] good, at leaſt in appearance. And ſo he deſireth adulterie, becauſe it bringeth delight: hee deſireth theft for that it bringeth profit: but murther

[l] Ariſt. Ethic. lib. 1. cap. 1.

murther bringeth no good at all: and therefore it is not desired for it selfe, but only to attaine to theft, or adulterie, or some such designement.

So that God hauing forbidden expresly the disordinate desires of delectation and gaine, consequently forbad desires of murther, which is not coueted but for vnlawfull profit or pleasure. Thus perfect righteousnesse is fulfilled when wee wrong not our neighbour either in deede, or in word, or desire: but contrariwise doe good vnto all, speake well and thinke charitably of all.

Now the reason why the Church appoints the Decalogue to be read at the Communion, is euident: namely, because *the law is a* [m] *schoolemaster vnto Christ*; teaching vs to [n] know sin, and by knowing of sin to know our selues, and knowing our selues to renounce our selues, as of our selues vnable to do any [o] thing, and so come to Christ: who doth strengthen vs to doe all [p] things. Almightie God (saith [q] *Luther*) hath written his law not so much to forbid offences to come, as to make men acknowledge their sinnes alreadie past, and now present: that beholding themselues in the lawes glasse, they may discerne their owne imperfections, and so flie to Christ: who hath fulfilled the law, and taken away the sinnes of the whole world. For (as the [r] reformed Churches of *Scotland* and *Geneua* speake) the end of our comming to the Lords table, is not to make protestation that wee are iust, and vpright in our liues: but contrariwise we come to seeke our life and perfection in Iesus Christ: being assuredly perswaded that the Lord requireth on our part no other worthines, but vnfainedly to confesse our vnworthines. So that (our enemies being iudges) it is well ordered that the Commandements are rehearsed in the ministration of this holy Sacrament. Let the *Nouelists* here blush, who [s] calumniously censure our Church for omitting in the [t] proeme of the Decalogue one halfe line: when as themselues in their owne Communion bookes haue left out all the whole law. This indeed occasioned mee to remember an obseruation of [u] *Cominæus* vpon the battell of *Montlebery*, that some lost their offices for running away,

[m] *Galat.3.24.*
[n] *Rom.3.20.*
[o] *Iohn 15.5.*
[p] *Philip.4.13.*
[q] *Tom.1.fol.1.*
[r] *Com.Prayer bookes, tit. Lords Supper.*
[s] *For it is inserted elswhere both in the cõmon Catechis. and in the BB. Bible: Exodus 20.1. Deut.5.6.*
[t] *Ministers of Deuon and Cornwall reasons, part 1. cap.26.*
[u] *Lib.1.cap.4.*

which were bestowed vpon other that fled tenne leagues further. *Hypocrite first cast out the beame out of thine owne eye; and then shalt thou see cleerely to cast out the mote out of thy brothers eye.*

Matth.5.16.
Let your light so shine before men, &c.

THe Lords Supper is called a sacrifice by the learned ancient Doctors in foure respects:

First, because it is a representation and memoriall of Christs sacrifice on the crosse: 1.*Cor.*11.26. *As often as ye shall eate this bread, and drinke this cup, ye shew the Lords death vntill he come.* So [x] S. *Ambrose:* Christ is daily sacrificed in the mindes of beleeuers, as vpon an altar: *Semel in cruce, quotidie in sacramento*, saith [y] *Lombard.*

Secondly, because in this action wee offer praise and thanksgiuing vnto God, for the redemption of the world: and this is the sacrifice of our lips, *Heb.*13.15.

Thirdly, because euery Communicant doth offer and present himselfe bodie and soule, a liuing, holie, acceptable sacrifice to the Lord: *Rom.*12.1. The which excels the sacrifices of the Priests in old time: for they did offer dead sacrifices, but wee present our selues a [z] liuely sacrifice to God.

Fourthly, because it was a [a] custome in the Primitiue Church at the receiuing of this blessed Sacrament to giue large contribution vnto the poore, a sacrifice well accepted of God: *Heb.*13.16. Now the Church allowing and following this good old custome, stirres vp the people to giue cheerefully, by repeating some one or two choice sentences of Scripture best fitting this occasion, as [b] *Matth.*6.19. [b] *Matth.*7.12. &c.

These kindes of oblation are our Churches *offertorie*, and vnbloudie sacrifices [b] offered by the whole congregation vnto the Lord: so farre differing from popish sacrificing, as S. *Pauls in London* is from S. *Peters in Rome.*

[x] *Lib.*1.*de Virgin.*

[y] *Lib.*4.*sent. dist.*12.

[z] 1.*Collect after the receiuing of the bread & wine.*

[a] *Iustin Martyr Apolog.*2.

[b] *Collect for the whole estate of Christs Church.*

1.*Cor.*

1. *Cor.* 11. 28.

THe ſumme of the Miniſters exhortation before the Communion, is contained in theſe words of *Paul*: *Let a man therefore examine himſelfe, and ſo let him eate of this bread, and drinke of this cup*: wherein obſerue

Two points: { A preparation: *Let a man examine* &c.
A participation: *and ſo let him eate*, &c.

In the firſt note the { *Parties* { Examining: *a man*, that is, euery man.
Examined: *himſelfe.*
Parts.

Beza tranſlates, and [c] *Eraſmus* expounds ἄνθρωπος, *quiſque*: ſo the word is vſed, *Iohn* 3. 27. *A man can receiue nothing except it be giuen him from heauen*: and *Iob* 7. 46. *Neuer man ſpake like this*. A man then in this place ſignifieth euery man, ſubiect, Soueraigne, Prieſt, people. The which obſeruation ouerthroweth vtterly [d] *Romiſh implicite faith*. Euerie lay man ought to turne confeſſor, and examiner, endued with ſufficient knowledge for this heauenly buſines: hee muſt looke not only thorow the ſpectacles of the Prieſt, but alſo ſee with his owne eyes, able to trie himſelfe.

[c] *Paraphraſ. in loc.*

[d] *Beza annot. in loc.*

Himſelfe.] For that is the dutie; not another, for that is a fault. We muſt not be [e] buſie Biſhops in other mens Dioceſſes, but meddle with our [f] owne buſines: wee muſt not breake our neighbours head with the *Phariſie*, but ſmite our owne breaſt with the *Publican*.

[e] 1. *Pet.* 4. 15.
[f] 1. *Theſſ.* 4. 11.

S. [g] *Auguſtine* complained of men in his time that they were *Curioſi ad cognoſcendum vitam alienam, deſidioſi ad corrigendam ſuam*: and reuerend [h] *Hooker*, of men in our time, that their vertue is nothing but to heare gladly the reproof of others vice: like Tailors who meaſure, like Barbors who cut all other except themſelues. But [i] our Sauiour Chriſt would not haue vs to gaze on the mote in our brothers eye: but rather to pull out the beame in our owne ſight. And his Apoſtle here, not to prie into other, but to trie our ſelues; not but that other according to their ſeuerall charge, muſt examine other, as parents muſt examine their chil-

[g] *Confeſſ. lib.* 10 *cap.* 3.
[h] *Lib.* 5. *p.* 263.
[i] *Mat.* 7. 3. 5.

dren: *Exod.* 12. 26. 27. and masters must examine their household, *Gen.* 18. 19. and Pastors must examine their parishioners, as here *Paul* corrected and directed the Corinthians: and for this cause the names of all Communicants are to be sent vnto ỹ Minister, that there may be made triall of all: yet if parents & masters & Ministers omit this examination, euery one must be both able and willing to proue himselfe.

The parts of examination are concerning the { Manner. / Matter.

For the manner a triall is to be made { Vprightly. / Necessarily.

The former is implied in the word *Examine:* which notes a diligent and exact enquirie, such as Lapidaries & Goldsmiths vse to finde out true mettall from counterfeit, good from bad. As the [k] *Shunamite* sought for *Elisha*, [l] *Mary* for Christ, the woman for her [m] lost groate: so we must search as if wee would finde, search vntill wee finde. Many men examine their bad manners, as they doe their bad money, seeke as if they would not see, search as if they would not vnderstand. They decline sinne thorough all the cases (as [n] one notes) *In nominatiuo per superbiã, in genitiuo per luxuriam, in datiuo per simoniam, in accusatiuo per detractationem, in vocatiuo per adulationem, in ablatiuo per rapinam*: and yet they will not acknowledge their sinnes in any case. When other mens examination hath found them out, excuses are readie: [o] *Non feci: si feci, non malè feci: si malè feci, non multum malè: si multum malè, non mala intentione; aut si mala intentione, tamen aliena persuasione.* Wherefore as the [p] Prophet said: *If we will aske a question, aske it indeed:* so if ye will examine your selues, examine earnestly, throughly, vprightly. For examination must be made necessarily. This wee may gather out of the word *therefore*: whosoeuer shall eate this bread, and drinke the cup of the Lord vnworthily, shall be guiltie of the bodie and bloud of the Lord: *Let a man therefore* &c.

Triall of our selues then is necessarie, both in respect of our { *Dutie.* / *Danger*, if wee neglect this dutie.

In

[k] 2. *Kings* 4.
[l] *Luke* 2.
[m] *Luke* 15.

[n] *Biga salutis Dom.* 8. *post Pentecost.*

[o] *Bernard. Tract. de gradibus humilitat. grad.* 8.
[p] *Esay* 21. 12. *Si quæritis quærite.*

In reſpect of our dutie: for Chriſt in his firſt inſtitution vſed a commanding terme: Doe this. q Doe this in remembrance of me: ſo that it is not in our choice to doe it, or not to doe it. If any be not fit, he muſt endeuour to make himſelfe fit: and the way to make fit, is examination: *Let a man examine himſelfe therefore* &c.

q *Luke* 22.19.

Secondly, triall is neceſſarie in regard of the danger, if we receiue the Lords Supper vnworthily.

Danger in reſpect of { *The ſinne:* verſ. 27. / *The puniſhment for this ſinne in* { *Generall:* verſ. 29. / *Particular:* verſ. 30. }

For this cauſe many are weake, and ſicke, and die. See Epiſtle for Mandie Thurſday.

Now the matters in which euery Communicant muſt be examined, are ſummarily two: { *Faith.* / *Repẽtance.* }

Theſe two (like *Hippocrates* twinnes) muſt goe together hand in hand. For there is no true repentance without faith; nor liuely faith without repentance. r *B. Latimer* ſaid well; Lady faith is a great ſtate, hauing a Gentleman Vſher going befor her, called *agnitio peccatorum*, and a great traine following after her, which are the good workes of our calling. He that ſaith he doth repent, when as he doth not beleeue, receiues the Sacrament ignorantly: and he that ſaith he doth beleeue, when as hee doth not repent, receiues the Sacrament irreuerently: both vnworthily.

r *Serm. 4. before King Edward.*

The parts of faith are { *Knowledge.* / *Application.* }

Euery Communicant ought to know the 3. generall points of holie Religion: namely, mans

- *Generation:* how he was created according to s Gods image in t holines and righteouſnes.
- *Degeneration:* how he fell from that eſtate, and all his u poſteritie with him.
- *Regeneration:* how hee was againe x reſtored and recreated by Chriſts paſſion, of which this Sacrament is a ſigne and ſeale.

s *Gen.* 1.26.
t *Epheſ.* 4.24.
u *Rom.* 5.12.
x *Epheſ.* 2.5.

In more particular, euery Communicant muſt vnderſtand the

the number and nature of the Sacraments. Our Sauiour Chriſt ordained in his Church onely two Sacraments, as [y] generally neceſſarie to ſaluation, that is to ſay, Baptiſme, and the Supper of the Lord. Baptiſme is a Sacrament of initiation and inſition, aſſuring the firſt receiuing into the couenant of grace: whereby men are matriculated and [z] admitted into the congregatiõ, and made members of Chriſt. For this cauſe the ſacred Font is placed at the very doore and entrance into the Church: but the Communion is a ſacrament of confirmation, to ſtrengthen our faith, and cheriſh grace receiued: and therefore the Lords table by good order is placed in the beſt & higheſt roome of the Church.

[y] *Com. Catechiſ.*

[z] *Com. booke, tit. Publique Bap. §. We receiue this child.*

[a] *Ram. de relig. lib. 4. cap. 8.*

[a] Baptiſme muſt be receiued of one but once: becauſe wee cannot be borne twice, one beginning in Chriſtianitie is enough: but the Lords Supper often, becauſe we need daily to be nouriſhed in the faith of Chriſt: once borne, feede alway.

The nature of this Sacrament is made knowne by the names in holie writ giuen vnto it:

Whereof I note principally two: the { [b] *Lords Supper.* / [c] *Communion.*

A Supper in regard of the { [d] *Time:* being inſtituted in the night that Chriſt was betraied, as his farwell token. / *Things:* becauſe it is a holy feaſt (as *Auguſtine* ſaid) *Non dentis, ſed mentis:* not ſo toothſome, as wholſome: not corporal meate, but ſpirituall Manna.

The Lords Supper in three reſpects: { 1. Becauſe it was ordained *by the Lord:* 1. Cor. 11. 23. / 2. Becauſe it was inſtituted in remẽbrance *of the Lord:* Luk. 22. 19. / 3. Becauſe it was in the Primitiue Church vſually receiued *on the Lords day:* Acts 20. 7.

[b] 1. *Cor.* 11. 20.
[c] 1. *Cor.* 10. 16.
[d] *Matth.* 26. 20

It is called a *Communion* in reſpect of the common vnion among our ſelues, hauing at that time more ſpecially perfect peace with all men: or a Communion in reſpect of the [e] publike participation, as being a *common meſſe*, not *a priuate*

[e] 1. *Corin.* 11. 20. 21. λειτυργία, quaſi λαϊκὸν ἔργον.

uate Maſſe proper to one, as the Popiſh prieſts vſe it; or a Communion, as being a ſigne and ſeale of our communion with Chriſt: for his graces are conueied vnto vs by the preaching of the Word, and adminiſtration of the Sacraments.

Hence the Sacraments (as [f] *Paſchaſius* obſerues) haue their name. *Sacramenta dicuntur à ſecreto, eò quòd in re viſibili diuinitas intus aliquid vltra ſecretius efficit.* In the words of our [g] Church: *Sacraments are viſible ſignes of inuiſible grace, ordained of God as badges and ſure witneſſes of his good will towards vs.* It is meete euery Chriſtian ſhould vnderſtand theſe, and the like plaine principles of holy faith: but [h] exact knowledge to diſcuſſe controuerted points about the Sacraments is not required: according to that of *Chryſoſtome: The table of the Lord is not prepared for chattering Iayes, but for high towring Eagles, who flie thither where the dead bodie lieth.* It is not for ſubtle Sophiſters, but for ſimple beleeuers aſcending vp to Chriſt vpon the wings of faith: and therefore the Communicant muſt not only know, but applie that in particular, which he beleeueth in generall: as that Chriſts body was crucified for him, and his bloud ſhed for him. Hee that vnderſtands, and beleeues, and applies theſe things, examineth his faith as he ſhould.

In our repentance we muſt examine two points eſpecially: to wit, our { Contrition for ſinne paſt. / Reſolution to preuent, ſo farre as we can, all ſin to come.

For the firſt, *Pœnitentia eſt quaſi* [i] *punientia. Pœnitere* (ſaith [k] *Auguſtine*) is *pœnam tenere.*

Wee muſt therefore weepe with *Peter*, and water our couch with *Dauid* and put on ſackcloth with *Nineueh*: nay we muſt [l] rent our heart. *For a broken* [m] *ſpirit is an acceptable ſacrifice to the Lord. O* [n] *magnum donum, quod in pœnam dedit, in ſalutem vertit: peccatum triſtitiam peperit, triſtitia peccatum contriuit.* As the worme bred in the tree deuoures the tree: ſo ſorrow brought into the world by ſinne, doth ouerthrow ſinne: ſo good is God to turne curſes into bleſſings, and griefe into grace. If thy heart be not throughly touched for ſinne, become ſorrie becauſe thou art no more

f *Lib. de corpore & ſanguine Dom. cap. 3. apud Bibliothec. Pat. Tom. 4. fol. 162.*
g *Art. 25.*
h *Church Hom. concerning the Sacrament part. 1.*
i *Reuſnerus claſſ. 3. ſymbol. pag. 155.*
k *De vera & fal. pœnitent. cap. 19.*
l *Ioel. 2. 13.*
m *Pſal. 51. 17.*
n *Chryſoſt. hom. 5 de pœnitent.*

sorrie: resolue to be more resolued. For (as one wittily) *factum infectum, si non sit cor affectum.* If *Ioseph* of *Arimathea* wrapped the bodie of Christ in [o] cleane linnen; how darest thou receiue it with an vncleane soule? [p] If thou wilt not kisse a Princes hand with a foule mouth, eate not the Lords bodie with a foule minde. *Let a man therefore examine himselfe, &c. And so let him eate of this bread, and drinke of this cup.* Hauing thus examined examination, I come now to the participation.

[o] *Matth.27.59*
[p] *Church Hom. concerning the Sacraments part.2.*

And so let him eate, &c.] Of which words I purpose to speake first ioyntly, then seuerally. Considered ioyntly they confute three popish conclusions: as first, the reseruation, eleuation, circumgestation, adoration of the bread. Our Apostle saith here plainly, that the bread must be taken and eaten: [q] *Ergo*, not to be reserued, nor carried about, nor lifted vp, nor kept in a box to be worshipped.

[q] *Confess. Anglican. art.28.*

Secondly, to take, to eate, to taste, to drinke, to doe this in remembrance of Christ, are actions of the liuing, only pertaining to the liuing: and therefore the Papists are deceiued holding the Masse to bee a propitiatorie sacrifice both for the quick and the dead. How can the dead eate or drinke, taste or take? [r] *Ergo*, neither the dutie nor the benefit belongs vnto them, but only to those aliue; who first examine themselues, and after eate of this bread and drink of this cup.

[r] *Melancthon in confess. Eccle. Saxon. Tom.1.fol.135.*

Thirdly, the coniunction of these two: *Let him eate of this bread, and drink of this cup*, abundantly proues, that both parts of the Lords Supper ought to be ministred vnto all: *Ergo*, the Papists in denying the cup vnto the Laitie, wrong both God and his people, by defrauding them of this comfort. As euery one must examine, so euery one both eate and drinke: not only drinke, and not eate, or eate and not drinke: but both eate, and drinke. Christ foreseeing this Papistical error said in his first institution, *Drinke ye* [s] *all of it:* he tooke the bread and said only take, eate, *indefinitely:* [t] but when he took the cup, he did adde an vniuersall note: *Bibite omnes:* Drinke ye, drinke all ye.

[s] *Matt.26.27.*
[t] *Caluin. & Marlorat. in loc. Mat.*
[u] *Epist. lib.1. epist.8.*

We conclude therefore with [u] *Cyprian: Adulterum est, impium*

impurus est, sacrilegium est, quodcunq; humanum furorem sustinuit, vt dispositio diuina violetur. Christ is the truth, and the way to the truth: *Ergo,* [z] *non aliud fuit à nobis, quàm quod pro nobis prior fecit.* Thus much of the words ioyntly. Now of euery one seuerally.

[z] *Cyp. epist. lib. 1. epist. 3.*

And so] Let there be first preparation, and then participation: when a man is thus examined, let him thus eate. *Let him eate:* The which are not words of permission, only leauing it to his choice whether hee will eate or not eate: but they are words of *Pauls* commission, insinuating that he must eate necessarily, not vpon custome, but vpon conscience. For it is not said here; let him, if he haue no let at home, or occasion of absence abroad: if hee be neither displeased with his Pastor, nor angrie with the people: but let him without all let examine, and then let him without all let eate of this bread. *Eate:* [y] Christ in his first institution hath, *take and eate:* First take, then eate: take not only into your mouthes, but into your hands: [z] hereby representing the soule and faith: for the taking of the bread and wine into our hand, sealeth our apprehension of Christ by the finger of faith: *Ioh. 1. 12. As many as receiued him, to them he gaue power to be the sonnes of God: euen to them that beleeued in his name.* Eating of the bread and drinking of the wine sealeth our application of Christ incorporated into vs mystically, *1. Cor. 10. 16.* For by the strength of faith wee chew the cud, as it were, and make Christ our owne. Yet herein obserue a great difference betweene corporall foode and this heauenly bread: for the one digested is made like vs, but the other receiued into our soule maketh vs [a] like it. This action then of taking is very significant: and therefore I see no reason why the Priest altering Christs ordinance, should giue the bread into the peoples mouth only, not into their hand. First, the word λαμβανω signifieth properly to take with the hand. Secondly, it is against the rules of common ciuilitie, that men of discretion, such as Communicants ought to be, should be fed like children, hauing their meate put into their mouth. Thirdly, if this taking be not construed of the hand, but of the mouth, there is an

[y] *Matt. 26. 26.*

[z] *Bucan. loc. com. Tit. cœna. Dom. quæst. 34. 35.*

[a] *Rom. 8. 29. Philip. 3. 10.*

idle repetition and plaine *Tautologie* in the words of Chriſt: for eating notes *orall* receiuing: and therefore taking muſt implie *manuall* receiuing. Fourthly, it was the cuſtome of the Primitiue Church, as wee reade in [b] *Euſebius* and [c] *Cyril*; How wilt thou (ſaith [d] *Ambroſe* to *Theodoſius*) receiue the Lords bodie with a bloudie hand?

[b] *Sixtus Senenſis, vbi infrà.*
[c] *Hieroſol. orat. 5. myſtagog.*
[d] *Theodoret. hiſt. lib. 5. ca. 18*

The [e] Papiſts anſwere that the Church altered this cuſtome, becauſe ſome reſerued the bread for magicall ſpels, and ſuperſtitious vſes. A fillie ſhift: for no abuſe can take away the vſe of that which is ſimply good. The Bible muſt be read, albeit ſome [f] peruert it to their deſtruction: the word of God muſt be preached, howſoeuer it be vnto ſome the ſauour of [g] death vnto death: and ſo the bread according to Chriſts inſtitution muſt bee taken, albeit happily ſome keepe it to wicked and idolatrous purpoſes.

[e] *Sixtus Senenſis Bibliothec. lib. 6. annotat. 152.*
[f] 2. Pet. 3. 16.
[g] 2. Cor. 2. 16.

This bread.] The nice diſtinguiſhing of the Schoole is like the pilling of an onyon: they pull off ſo many skinnes, vntill at laſt there is no skinne. They turne and toſſe the words of Chriſts inſtitution, *hoc eſt corpus meum*, ſo long, till they bring all that Chriſt ſaid and did at his laſt Supper vnto nothing. For ſo wee reade in their [h] Gloſſe, that *hoc* doth ſignifie nothing. Omnipotent creatures, who make of ſomething, nothing: and againe of this nothing, ſomething: yea Chriſt who made all things: for by pronouncing of theſe words, *hoc eſt corpus meum*, they make their Maker, a dozen gods at once with one ſentence. *This*, is a pronoune demonſtratiue, *non individuum vagum*, any thing, or a nothing. [i] *Stephen Gardiner* herein forgat his Grammar and Logicke too. For *hoc*, doth determine, and muſt, as *Paul* teacheth, and the circumſtances of the Goſpel import, be reſtrained vnto the bread. *Ieſus* tooke the bread, and, when hee had giuen thankes hee brake (no doubt the bread) that hee tooke, and gaue to the Diſciples the ſelfe-ſame that hee brake, ſaying, Take ye, eate ye this that I giue you, *this is my bodie*. What *This* could our Sauiour meane, but *This* that hee gaue, *This* that hee brake, *This* that hee tooke? which by the witnes of truth it ſelfe was bread. If the Papiſts imagine that he tooke bread, but brake it not; or

[h] *De conſec. diſt. 2. §. timorem. Gloſſa ibidem.*
[i] *In his Marc. Anton. Conſtant.*

brake

brake it, but gaue it not: they make the Lords Supper a [k] merrie ieſt, where the latter end ſtarteth from the beginning, and the middle from them both. Either they muſt diſſent manifeſtly from the propoſition of Chriſt, and expoſition of *Paul*, from all the Fathers, and ſome of their owne [l] followers: or elſe admit our interpretation. This bread is my bodie: and if wee reſolue the words of Chriſt ſo, they cannot be proper but figuratiue; This bread is the ſigne and ſeale of my bodie.

Bread.] It pleaſed our Sauiour to make bread the outward element in this holy Sacrament, for the manifold analogies betweene it and his bodie. Firſt, as bread is the [m] ſtrength and ſtate of our naturall life; ſo Chriſt is for our ſpirituall being [n] all in all.

Secondly, as bread is loathed of the full ſtomacke, but moſt acceptable to the hungry ſoule; ſo Chriſt is moſt welcome vnto ſuch as [o] *hunger and thirſt after righteouſnes.*

Thirdly, as bread is vſuall and daily; ſo Chriſt ſhould be to the Chriſtian: feeding on that bread which came downe from [p] heauen, ſhould be the ſoules ordinarie refection.

Fourthly, as bread is made one loafe of many graines; ſo [q] wee that are many are one bread, and one bodie, becauſe we all are partakers of one bread:

[r] *Vnus vbiq; calix domini, cibus vnus, & vna mensa, domuſq; dei.*

Laſtly, as corne is cut downe with the ſithe, threſhed in the barne with many ſtripes, tonne in the mill with much violence, then boulted and ſifted, laſt of all baked with extreame heate in the ouen; and all this, that it may bee fit meate for our bodie: ſo Chriſt in his ripe age was cut down by cruell death, his bodie was whipped, his fleſh rent aſunder, his ſoule was as it were melted in the fierie furnace of Gods anger: and all this, that he might become foode for our ſoule; that wee might eate of this bread, and drinke of this cup. The like reſemblances are betweene the wine and his bloud: For as wine doth make glad the heart of man, *Pſal.* 104. 15: ſo the pretious bloud of Chriſt, as [s] full gouts of wine comforts the ſick ſoule. [t] *Paulinus* ſweetly:

[k] *D. Bilſons anſwere to the Jeſuit. apolog. pag. 331.*

[l] *Gerſon contra Eluet. lib. 4. & Gardiner. cont. diabolic. ſophiſt. vti Bilſon vbi ſupra pag. 732.*

[m] *Pſal. 104. 15.*

[n] *1. Cor. 12. 6.*

[o] *Mat. 5. 6.*

[p] *Iohn 6. 33. 35*

[q] *1. Cor. 10. 17.*

[r] *Paulinus vti Magdeburg. Cent. 5. col. 395*

[s] *Lament. Ierem. 1. 12.*

[t] *Cant. 2. 5.*

[u] *Magdeburg. cent. 5. col. 383.*

In cruce fixa caro est quo pascor,
de cruce sanguis
Ille fluit, vitam quo bibo, corda lauo.

In this exhortation hauing S. *Paul* for our leader, and the Church of *Scotland* for our follower: I hope we neede not any further examine, why the Church doth vse this scripture for this purpose. [x] *Augustines* obseruation is good: *Insolentissimæ insaniæ est, disputare, an id faciendum sit, quod tota facit ecclesia.*

[x] *Epist.118. cap.5.*

Sursum corda.

SVrsum corda [y] seemes to be taken out of the *Lamentations of Ieremy: cap.3.vers.41. Leuemus corda nostra cum manibus ad dominum in cœlos:* vsed in the Church at least 300 yeeres before Poperie was knowne in the world. For *Augustine* who liued within [z] 400 yeeres after Christ, and the blessed Martyr *Cyprian*, who died [a] *an.259.* make mention of it in their writings often: *Cyprian in* [b] *serm. de orat. dominic. Augustine de* [c] *vera religione, cap.3.* and *epist.156.* and (as [d] *Cassander* obserues) *epist. ad Dardan. & lib. de bono perseuerantiæ. Sursum corda* then is no ragge of *Rome*, no peece of Poperie, but vsed in [e] all *Liturgies* of the ancient Church, and that which may content the *Nouelist* most, it was borrowed (as Master [f] *Fox* thinkes) not from the *Latine*, but from the *Greeke* Churches. Howsoeuer, it is exceeding fit: for Almightie God in his holie seruice requires our heart principally. [g] *Sonne, giue me thine heart:* so that when wee come to his Temple, specially to his table, euery one must say with [h] *Dauid, I lift vp my soule to thee.* For (as the Church of [i] *Scotland* truly) the onely way to receiue worthily the Lords Supper, is to lift vp our mindes by faith aboue all things worldly and sensible, and thereby to enter into heauen, that wee may finde and receiue Christ, where he dwelleth: a point well vrged also by our Church: *Hom. concerning the worthy receiuing of the Sacrament: part the first.*

[y] *Cassander liturgic. cap.21*

[z] *Baron. annal. tom 3. fol.13. & flores hist. pag.145.*

[a] *Magdeburg. cent.3. col.249*

[b] *Fol.166.*

[c] *Tom.1. fol. 491.*

[d] *Vbi supra.*

[e] *Perkins Reform. Cat. tit. reall presence.*

[f] *Acts and mon. fol.1275.*

[g] *Prou.23.26.*

[h] *Psalm.25.1.*

[i] *Ministers exhort. before the Com.*

The Papists entertaine this clause still in the *Roman Missale*; but it makes against their reall presence. For if Christs bodie, [k] so large in quantitie, as it was on the crosse, be present

[k] *Io. Combis compen. Theolog. lib.6. c.14.*

sent in the Sacrament; what need any man lift vp his heart, when as he holds it in his hand? *Totum hoc* (saith [l] *Augustine*) *fide tenemus, oculis cordis intuemur, dominus ascendit in cœlum, ascendat cum illo cor nostrum*: His bodie [m] must bee contained in heauen vntill the time that all things are restored: it cannot descend downe to vs, we must ascend vp to it. So *Nicolaus Cabasila* writes in his exposition of the [n] Liturgie; the Priest after some speech to the people doth erect their mindes, and lift vp their thoughts, and saith, *Sursum corda*: let vs thinke on things aboue, not on things below. They consent and say, that they lift vp their hearts thither where their treasure is, euen to heauen, where Christ sits at the right hand of his Father.

[l] *Ser. de temp.* 174.
[m] *Acts* 3.21.
[n] *Cap.* 26. *apud Bibliothec. Patrum.* 4. *fol.* 496.

Luke 2.14. *Glorie be to God on high.*

THe Lords Supper is called an *Eucharist*, because it is a thankesgiuing to God, for giuing his Sonne to die for vs: and therefore this Hymne is so fitly sung by men on earth at the commemoration of his death, as it was by the quier of heauen at the celebration of his birth: for our reconciliation and peace with God, is ascribed in holy scripture to Christs passion especially: *Rom.* 5.10. *Heb.* 9.12.15.

Some make [o] three parts of this song (which if you please) call the { *Treble: Glory to God on high.* / *Base: Peace on earth.* / *Meane: Good will toward men.*

Other haue diuided it into two: { The first, concerning Gods glorie. / The second, touching our good. [q] For peace on earth, and good will toward men are both one: because our peace with God is not from our good will toward him: but altogether from his good will toward vs. *It is God* (saith [r] *Paul*) *that worketh in you both the will and the worke*: and therefore the *Rhemish* translation, *In earth peace, to men of good will*: and the *Romish Glosse*, that *Christ brings no peace, but to such as be of good will*, are insufficient, and condemned euen by their owne mouth: as we may reade in the Commentaries of *Arborens, Caietan, Iansenius*,

[o] *Caietan in locum.*
[p] *Erasmus annot. in loc.*
[q] *Caluin. Iansen. Arborens in loc.*
[r] *Philip.* 2.13.

senius, Maldonatus vpon the place. Concerning other scholiall, or scholasticall obseruations vpon the text, I referre the reader vnto *Beuxamie, Erasmus, Caluin* and other learned expositors; especially to *Iacobus Perez. de Valentia*, who compiled a whole treatise on this Hymne.

It was first vsed in the Communion (as it is thought) by [s] *Thelesphorus* a good man, and a [t] glorious Martyr, *anno* [u] 254. *Ianuar.* 5. That which followeth in our Communion book *We praise thee, we blesse thee*, was added by that famous Bishop [x] *Hilarie:* singing it first in his owne Church, *anno* [y] 340: and after brought into other Churches by Pope *Symmachus, an.* 510: the Churches of *Scotland* vse the like forme of thankes at their Communion. And therefore the *Noueliſt* can mislike nothing in this Hymne, but that which all other like most, *Antiquitie.*

[s] *Walafridus lib. de rebus Eccleſiaſt. cap. 22. & Marian. Scot. Cron. lib. 2 pag. 260.*
[t] *Irenæus lib. 3. cap. 3.*
[u] *Baron. annal. tom. 2. fol. 120.*
[x] *Caſſander liturgic. cap. 21.*
[y] *Fox, Acts and Mon. fol. 1274. & Durand. rational. lib. 4. cap. 13. § 4. 5.*
[z] *Luther. comment. in Galat. cap. 1. verſ 3.*

2. Cor. 13. 13.
The grace of our Lord Ieſus Chriſt, &c.

THe [z] two fiends that torment vs, are sinne, and a bad conscience: grace releaseth sinne: peace doth quiet the conscience. *Paul* therfore begins his epistles with grace and peace: and the Church ends her deuotions either with *the grace of our Lord Ieſus Chriſt*, &c. or with *the peace of God which paſſeth all vnderſtanding*, &c. But because there can be no peace with God, except wee haue the grace of Christ: first and chiefly *Paul* desireth grace, then peace: *Rom. 1. 7. Grace be with you and peace.* Because (I say) grace comprehends in it euery good and perfect gift, [a] *by which only, we are what ſoeuer we are*; *Paul* doth not only begin, but end his writings also with this one clause specially, *Grace be with you*, &c. But aboue the rest, the conclusion of this excellent epistle is most full: and therefore worthilie receiued of our and other Churches, as the fittest close, to shut vp our publique prayers. In it obserue *Pauls* affection towards the Corinthians, amplified

[a] *1. Cor. 15. 10.*

With

With { *Extention*: in regard of the { Thing: *The grace of Christ, the loue of God, the communion of the holy Ghost.* / Persons: *With you all.* } / *Intention: Amen.* }

The worke of our saluation is ascribed in our { Election, *to the loue of the Father.* / Redéption, *to the grace of the Son.* / Sanctification, *to the communion of the holy Ghost.* }

So [b] S. *Ambrose* doth expound this text pithily: *Dilectio dei misit nobis Saluatorem Iesum, cuius gratia saluati sumus: vt possideamus hanc gratiã communicatio facit spiritus sancti:* God the Father so [c] loued the world, that hee sent his only begotten Sonne [d] to die for our sinnes, and to rise againe for our iustification: and [e] God the Sonne, from God the Father, sent God the holy Ghost which crieth in our hearts *Abba father:* applying to our comfort both the loue of God, and the grace of our Lord Iesus Christ.

[b] *Comment. in loc.*

[c] *Iohn 3.16.*
[d] *Rom. 4.25.*
[e] *Iohn 15.26.*

The word, God, is vsed here *personally*, not *essentially*: for the [f] Fathers on this text note the blessed Trinitie, that God is [g] *Trinus in numero, vnus in numine*. S. *Hierom* thinkes that *Paul* foreseeing the blasphemous *Arrian* heresie, placed the second person in the first roome, God the Son before God the Father. [h] Other affirme, that the grace of Christ is named first, because it concernes vs most. For albeit the loue of God in it owne nature goe before the grace of our Lord Iesus Christ, *chusing vs before the foundation of the world: Ephes. 1.4*: yet in our view the grace of our Lord Iesus Christ goeth before the loue of God. *Rom. 5.10. We are reconciled vnto God, by the death of his Sonne:* we feele the mercies of the one in the merits of the other.

[f] *Ambrose, Hierom, Theophylac.*
[g] *Non triplex. Augustin. de Trin. lib. 6 cap 7 & Lombard. 1. sent. dist. 19.*
[h] *Caluin. & Marlorat. in loc.*

It is a fruitfull obseruation of [i] *Martin Luther*, that Christian religion beginneth not at the highest, as other religions doe, but at the lowest: it will haue vs to climbe vp to heauen by *Iacobs* ladder, whose feete touch the very earth. And therefore when thou art occupied in the matter of thy saluation, setting aside all curious speculations of Gods vnsearchable counsels, all cogitations of workes, of

[i] *Vbi supra.*

traditions, of Philosophie, yea and of Gods law too, runne straight to the manger, embrace the little babe Christ in thine armes, and behold him as hee was borne, sucking, growing vp, conuersant among men, teaching, dying, rising againe, ascending aboue the heauens, and hauing power aboue all things. This sight will make thee shake off all terrors and errors, as the Sunne driueth away the cloudes. In a disputation with a *Iew, Turke, Papist, Heretike*, concerning Gods infinite wisedome, Maiestie, power; imploy all thy wit and industrie to be so profound and subtill as thou canst: but in the matter of Iustification, wherein thou doest wrestle with the law, sinne, death, and other spirituall enemies: it is the best course to looke vpon no God, but Christ incarnate, and cloathed with thine owne nature: to fixe thine eyes vpon the man Iesus only; who setteth himselfe foorth vnto thee, to be a Mediatour, and saith, [k] *Come vnto me all yee that labour, and are heauie laden, and I will refresh you.* To behold *the Lambe of God, who taketh away the sinnes of the world*: and so by the grace of Christ thou shalt vnderstand the loue of God, thou shalt perceiue his wisedome, power, Maiestie, sweetned and tempered to thy capacitie: thou shalt finde the saying of [l] *Paul* to be most true, *that in Christ are hid all the treasures of wisedome and knowledge*: that Christ in our iustification *is all in all*; and therefore good reason he should haue the first, and most place in this argument; that his grace should be named first and last.

[k] *Matth.* 11. 28

[l] *Coloss.* 2. 3.

The loue of God, is the fountaine of all goodnes (as Diuines speake) *gratiarum gratia*: from which originallie proceedes euery perfect gift and grace. For almightie God hath not elected vs in regard of our works, or other worth: but cõtrariwise, because God loued vs, we do that which is acceptable in his sight. *I obtained mercie of the Lord* (saith [m] *Paul*) *to be faithfull: Vt fidelis essem, non quia fidelis eram*, as [n] *Lombard* aptly.

[m] 1. *Cor.* 7. 25.

[n] *Sent. lib.* 1. *dist.* 41.

The nature of this short treatise will not endure, that I should wade farre into this *Abyssus*. I remember [o] *Pauls* exclamation; *O the deepnes of the riches both of the wisedome and knowledge of God, how vnsearchable are his iudgements, and*

[o] *Rom.* 11. 33.

and his waies past finding out! And the Gloſſe of P *Auguſtine: Volentes diſputare de dei profundo, merſi ſunt:* Or, (as 9 other) *Verſi ſunt in profundum.* I come therefore to the *Communion of the holy Ghoſt:* a point more comfortable, then ordinarily felt, and yet more felt then can be diſputed. It is ſaid, *Galath.4.6. God hath ſent the ſpirit of his Sonne crying in our hearts Abba father:* he ſaid not calling, but crying: and *Rom.8. 26.* hee calleth this crying *vnſpeakeable groaning.* When a man is tempted and afflicted, hee feeleth the ſtrength of his enemies, and the weaknes of his fleſh: hee feeleth the fierie darts of Satan, the terrors of death, the wrath of God, all theſe crie out againſt him horribly: ſo that the perplexed ſoule ſees nothing but ſinne threatning, heauen thundring, the diuell roring, the earth trembling, hell mouth open and readie to ſwallow him vp. But yet in the midſt of all theſe, Gods holy ſpirit crieth in our hearts, [r] *and this crie doth outcrie the clamours of the law, the bellowes of hell, and howlings of infernall fiends:* it pearceth the clouds, and aſcends vp to the eares of God, inſomuch that the bleſſed Angels ſeeme to heare nothing elſe but this crie. *The Spirit helpeth our infirmities,* and the [s] *ſtrength of Chriſt is made perfect through our weaknes.* For Chriſt is moſt powerfull, when as we are moſt fearfull: euen when we can ſcarſely groane, marke the words of *Paul; The ſpirit maketh interceſſion for vs* in our temptation; not with many words, or long prayers, he crieth not aloud with teares, haue mercie on me O God: but only giues a little ſound, and a feeble groaning, as, *ah father:* this is but one word, yet notwithſtanding comprehends all things. Indeed the mouth ſpeaketh not: but the good affection of the ſoule crieth aloud after this manner: O Lord God of compaſſion and father of mercies, although I am grieuouſly vexed on euery ſide with affliction and anguiſh; yet am I thy childe, and thou art my father in Chriſt. This little word, or rather no word, but a poore thought, conceiued aright, paſſeth all the flowing eloquence of *Demoſthenes* and *Tully*, yea *Tertullian* and all the Orators that euer were in the world: for this matter is not expreſſed with words, but with groanings, and

P *De verbis Apoſt. ſerm.7. tom.10. fol.194*

9 *Lombard. vbi ſupra.*

r *Luther Comment. in Galat. 4.6.*

s *2.Cor.12.9.*

these groanings are from the blessed Spirit. Thus you see the large extent of *Pauls* affection, in regard of the thing wished vnto the Corinthians: *The grace of Christ, the loue of God, the communion of the holy Ghost.*

The second extension is in regard of the persons, *be with you all:* for the Pastor must wish well, not only to the best, or to the worst, but this prayer ought to be made for euery one aswell as for any one. There is none so bad, but hath receiued some grace: none so good but hath need to receiue more grace. Wherefore pray we still, *that the grace of Christ may be with vs all.*

The Church of *England* addes a third extension in regard of the time; *for euermore:* the which is implied in the text also, for the *Corinthians* (as we reade in the [t] former epistle) *were Saints by calling*, and so doubtlesse had receiued alreadie *the grace of Christ*, and had tasted *of the loue of God*, through *the fellowship of the holy Ghost.* Hee doth therefore now desire [u] that the good worke begun in them, may be perfect: [x] that the grace receiued may continue with them, and encrease daily vnto the end, and in the end: that the loue of God which cannot be greater *secundum essentiam*, may be greater *secundum efficientiam*, appearing, growing, abounding in them more and more for euermore.

[t] *Cap.1.vers.2.*

[u] *Philip.1.6.*
[x] *Nicolaus Cabasila exposit. liturg. cap.26.*

Amen.

Amen is vsed in holy Scripture three waies (as [y] *Gabriel* and *Gerson* speake) { *Nominaliter.* / *Aduerbialiter.* / *Verbaliter.*

[y] *Lexicon theolog. verb. Amen.*

As a nowne, for truth: *Apocal.3.14. These things saith Amen, the faithfull and true witnes:* and so it is added in the conclusion of euery Gospell, and of the whole Bible, as a seale to confirme that which is written.

In the beginning, is the first, *Amen* the last word of holie writ: a stately beginning, a strange ending. For what is more stately then antiquitie? what more strange then truth? Hereby teaching vs that the Scriptures haue *vetera* and *vera*, which are not together in any other writing. For in humane

mane learning many things are vncertainly true, and more certainly vntrue: only the word of God is sealed with *Amen.*

Secondly, *as an Aduerbe*, for verily: so Christ often in the Gospell, *Amen, Amen, dico vobis.*

Thirdly, *as a Verbe*, signifying, *so be it: Deut.* 27.15. *Dicet omnis populus, Amen:* and so it is vsed in *Pauls* prayer expounded before, and in all our Collects: insinuating our earnest desire, *that those things which we haue faithfully asked, may be effectually obtained.* And this custome of answering the Minister in the Church *Amen*, is ancient, as it appeareth in the 1. *Cor.* 14. 16. *Iustin Martyr Apolog.* 2. *Hierom prolog. lib.* 2. *in epist. ad Galat. Augustin. epist.* 107. *Vsum respondendi Amen antiquissimum esse patet*, saith *Bellarmine, lib.* 2. *de Missa, cap.* 16. Here is open confession, I would the Church of *Rome* would make open restitution also. For if the people must answere the Priest *Amen*, then the Priest must pray to the peoples vnderstanding: and how shall they vnderstand, except common prayer be said in a common tongue? A conclusion agreeable not only to the Scriptures, as *Bellarmine* acknowledgeth, and to the practise of the Primitiue Church, (as [z] *Iustin Martyr* and [a] *Lyra* report) and to the paternes of other *Liturgies* in [b] *South India*, [c] *Moscouia*, [d] *Armenia* but euen to their own constitutions, and Masse booke: for their owne [e] *Clement*, and their owne *Missale* giue order that the people should answere the Priest in many things: and how this can be done well, if the vulgar Liturgie be not in a language vulgar, I cannot tell, *Paul* can not tell.

All may see (sauing such as the prince of darknes hath blinded) that their owne pens haue condemned their owne prayers: euen the phrases extant yet in their seruice booke: *Let vs pray, let vs giue thankes, we beseech, we offer, we praise, we blesse, we adore*, specially the peoples answering *Amen*, euidently demonstrate that their publique deuotions at the first institution were common to Pastor and people: not mumbled in a corner alone by the Priest, or chaunted only by Clerke and Priest.

[z] *Apolog.* 2.
[a] *In* 1. *Cor.* 14.
[b] *Eckius loc. com. tit.* 37.
[c] *Cassander liturgic. cap.* 15.
[d] *Petrus Bellon. de moribus Armen. lib.* 3. *cap.* 12.
[e] *Apost. constit. lib.* 8. *cap.* 12. *ex emendat. Francisci Turriani.*
Oremus.
Gratias agamus.
Quæsumus.
Offerimus.
Laudamus.
Benedicamus.
Adoremus.

Thus I haue briefly ſurueied all our *Engliſh Communion booke*, the which (as [f] *Hierom* ſaid of *Iohns Apocalyps*) *Tot habet ſacramenta, quot verba:* euery [g] tittle is grounded vpon ſcripture, euery ſcripture well applied, euery good application agreeable to the moſt ancient and beſt reformed *Liturgies* in all ages.

I beſeech thee therefore (good reader) [h] *marke them diligently, which cauſe diuiſion and offences, contrarie to the doctrine which you haue learned, and auoide them. For they that are ſuch, ſerue not the Lord Ieſus Chriſt, but their owne bellies; and with faire ſpeech and flattering deceiue the hearts of the ſimple. So the God of peace ſhall ſhortly tread downe Satan vnder our feete,* and in fine tranſlate vs from this iarring on earth, vnto the well agreeing Quier of Heauen, where all ſing in vnitie and vniformitie; *Bleſſing, and glorie, and wiſedome, and thanks, and honour, and power, and might, be vnto our God for euermore. Amen.*

FINIS.

[f] *Epiſt. Paulin. tom. 3. fol. 9.*
[g] *Maſter Deering anſwere of Hardings epiſt. to Iewel, fol. 5.*
[h] *Rom. 16. 17.*

Errata.

Pag. 5. lin. 7. reade *capitall ſinnes.* p. 16. at the foote of the margin, for ſerm. conference, reade *the ſumme of the Conference.* p. 44. lin. 20. reade *Church inuiſible.* p. 52. l. 24. reade *tongue-toyle.* p. 62. l. 10. *a fine,* r. *myſterie.* p. 79. l. 1. r. *bid.* p. 84. l. 2. *a fin.* r. *it is.* p. 100. in margin, l. 2. reade *cap. 59.*

Other literall and little faults a curious eye will ſoone ſee, an ingenious mind ſoone ſalue: whatſoeuer you would that men ſhould doe vnto you, euen ſo doe you vnto them.

Lege & age: vine & vale.